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### A Proposed Training Program For Seventh-day Adventist Ministerial Interns In The Scandinavian Countries

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ABSTRACT

A PROPOSED TRAINING PROGRAM FOR SEVENTH-DAY  
ADVENTIST MINISTERIAL INTERNS IN THE  
SCANDINAVIAN COUNTRIES

by

Rolf H. Kvinge

Chairman: Steven P. Vitrano

ABSTRACT OF GRADUATE STUDENT RESEARCH

A Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: A PROPOSED TRAINING PROGRAM FOR SEVENTH-DAY ADVENTIST  
MINISTERIAL INTERNS IN THE SCANDINAVIAN COUNTRIES

Name of researcher: Rolf H. Kvinge

Name and degree of faculty adviser: Steven P. Vitrano, Ph.D.

Date completed: August 1982

Wherever the Seventh-day Adventist Church with its professional ministry desires to improve its effectiveness, the matter of field education for interns as well as theological education is of importance.

Somehow, guidelines and formative education for the ministers in the field has been lacking in the Scandinavian countries. Due to lack of orientation and the absence of supervised education in the practice of ministry, ministerial interns have often felt inadequate when taking up their own responsibilities for the work in their national environment.

For the development of a field practicum that may change the

situation stated above, this study has been made in order to:

1. investigate into the present-day attitude and practice of the internship in Scandinavia. To do this a questionnaire was sent to various personnel in the Finish, Swedish, and West Nordic Unions of Seventh-day Adventists. In addition, in order to obtain material concerning up-to-date experiences, conferences and interviews were held with both interns and experienced ministers. These were conducted primarily in the East Norway Conference of Seventh-day Adventists, but also in other fields of Scandinavia.

2. Gain knowledge of the development within present-day field training. Recent literature was consulted to search out the philosophy of experienced-based learning, which is also well-rooted in the Bible itself. It would not be stretching a point to conclude that Jesus, in his questioning, reflecting, and associative style of ministry has provided us with a model of what is involved in ministerial training and supervision.

3. Give consideration to the Scandinavian culture. The cultural gap between Christendom and the population is becoming wider. This study takes up the dynamic of change and how it may become a tool that will permit actual association with people. Thus the intern is made aware of personal interaction and its principles.

It was concluded that a simple program workable for the Seventh-day Adventist ministers in Scandinavia is needed. The program is structured within a time frame of two years with at least two different supervisors. The content of the program takes up issues of the learner's role, the context or field setting, and the supervisor's role. Samples of instruments for the intern's skill



and competence development are also in the text and appendix.

From the study, it is suggested that ministerial field training may be one viable means of increasing the church's effectiveness in presenting the gospel.

Andrews University  
Seventh-day Adventist Theological Seminary

A PROPOSED TRAINING PROGRAM FOR SEVENTH-DAY  
ADVENTIST MINISTERIAL INTERNS IN THE  
SCANDINAVIAN COUNTRIES

A Project Report  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Rolf H. Kvinge  
August 1982



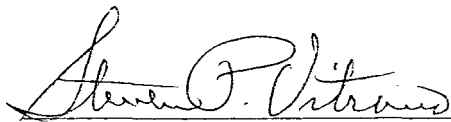
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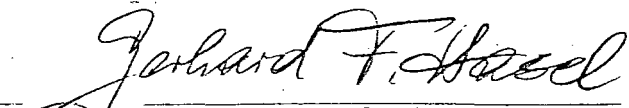
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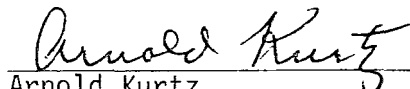
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Dean, SDA Theological Seminary

  
Arnold Kurtz

  
Robert M. Johnston

8/2/82  
Date approved

## DEDICATION

Dedicated to my wife, Aslaug, who by her most constant inspiration and wonderful love has stood by my side for twenty-five years as my faithful life companion.

Also to Øyvind, Lynn, Melinda, and Ove Kenneth, my beloved children.

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Most of all, gratitude and thanks to a loving Heavenly Father for his sustaining strength and goodness, without which this project could never have been done.

## CHAPTER I

### INTRODUCTION

#### Task of the Project

The task of this project was to investigate the present-day field training methods for the Seventh-day Adventist intern ministers in the Scandinavian countries. By studying the historical, cultural, and religious background of these northern countries and of the church, the writer has sought to determine the present-day necessities and requirements with which a future Seventh-day Adventist minister is confronted. On the basis of that investigation it was the plan to submit recommendations and a simple outline for field work that should become part of ministerial field training in this northern field.

#### The Justification of the Project

The Seventh-day Adventist church in Scandinavia was organized around 1877-1879. Ministers came from the United States to preach the good news of Christ's return. Some of these ministers had been trained in the States through the experience of working with older men. They had learned by observing and by occasional preaching until they received a call by the church and went out on their own. As the work grew in Scandinavia, more preachers were needed, and the same pattern of training the young people for ministry was

used in Scandinavia as was used in America.

Even though the church in Scandinavia occasionally had leadership that really had a burden for ministerial training and its development and who also emphasized the matter of supervision, there existed no systematic training program in the field. Quite often the senior pastor, occupied with evangelistic efforts, neglected his training responsibility or was not qualified to communicate methods and ideas to the young intern. Too often the young man entered the ministry according to the dictates of the situation or the local pastor involved.

#### Changes since the Church Was Organized

The intervening years since the church was organized in Scandinavia have witnessed multiplication of the ministerial staff as well as a growth in the number of churches. In the United States a plan of internship originated and was officially adopted in 1929 by the General Conference of Seventh-day Adventists.<sup>1</sup> According to the General Conference Working Policy, the ministerial internship included in the beginning an extension of theological training "and a one year period of service spent in practical training."<sup>2</sup> It was based on the statement that "in gaining preparation for the ministry, young men should be associated with older ministers. Those who have gained an experience in active service are to take the young, inexperienced workers . . . teaching them how to labor successfully for

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<sup>1</sup> Seventh-day Adventist Encyclopedia, ed. Don F. Neufeld (Washington, D.C.: Review and Herald Publishing Association, 1966), p. 799.

<sup>2</sup> Seventh-day Adventist General Conference, Working Policy, p. 205.

the conversion of souls."<sup>1</sup> Thus supervisory education and field training was established at least within the church in North America. As time went by, one policy of internship was added to the other until gradually an extensive program emerged.

No systematic program, however, has been developed for the Scandinavian countries. This is unfortunate since a pastor is required to have a wide range of skills in order to serve the church. The wide diversity of the types of functions in a local church that has developed may create areas of conflict for the local pastor if he is not prepared for it. Being a pastor today requires organizational and management skills as well as pastoral, teaching, and evangelistic skills. In addition, the young Scandinavian ministers are yearning for spiritual growth and long for advancement in Christlikeness. In all these needs, field training with a strong supervisory influence should enable the young intern to become engaged in ministry on a more professional base. A field-training program would link academic excellence with a formation process where development of a pastor's attitude, function, personal life, spirit, and quality of faith may be strengthened and not weakened as is sometimes observed in the field today. Thus an intern program adapted and geared for the Scandinavian environment may have great importance.

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<sup>1</sup>E. G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1948), p. 101.



### Objectives

The thesis of this study is that there is a need for a more systematic internship program in Scandinavia. Even though there already exists an apprenticeship for a large segment of those starting their ministerial career, systematic field education has assumed such an increasing importance in recent years that the need for a definite updating of this matter is beyond argument. In order to upgrade this field and design a training pattern for use in the conferences and unions of the Scandinavian SDA<sup>1</sup> church, the writer had the following objectives in mind:

1. To examine the biblical aspect of church ministry and ministerial training.
2. To become familiar with current literature on internship and field training as a whole.
3. To discover the historical and philosophical issues connected to field training.
4. To be aware of church growth and cross-cultural principles by the formation of a program in order to give the intern tools in his ministerial endeavor.
5. To provide the SDA church in Scandinavia with an opportunity to observe the present need for a field-training program.
6. To present the findings of the project to the local conference officers and/or committees at a time of their choosing.
7. To present a suggested model that pastor-supervisors and leaders may use to provide adequate training means for interns as they enter the field.

---

<sup>1</sup>SDA is an abbreviation for Seventh-day Adventist used frequently throughout this study.

8. To further provide certain recommendations for pursuing this study as time passes.

### Description of the Project

This project has been an investigation into the circumstances under which a young intern enters the ministry in an SDA<sup>1</sup> church in Scandinavia after having finished an academic education.

The project evolved during the writer's tenure as a ministerial secretary in the Westnordic Union of the SDA church and as president of the East Norway Conference. After being in contact with the interns in almost all the Scandinavian countries, the writer's interest was aroused for improvement in this field. As the result of a series of talks with Dr. Arnold Kurtz, director of the Doctor of Ministry degree program, and Dr. Steven P. Vitrano, Chairman of the Department of Church and Ministry, both at the SDA Theological Seminary, this project was decided upon and pursued. The overall gathering of information for this project has been done through research, survey, pastoral conferences and personal contacts and interviews.

### Research

To gain a proper understanding of the background and history of ministerial field training, it was necessary to investigate books, periodicals, related projects, and other available material relevant to ministerial training. With regard to present-day ministry, the biblical concept of ministry in its different functions was also

explored. The New Testament's ministerial training pattern in regard to Jesus Christ and his "servant motif" has been especially investigated. Since the writer is a native of Norway, it was also necessary to do research within cultural and religious behavior in the northern countries. In many ways this has been rewarding.

### Survey

An investigation was carried out using a survey instrument that was sent to the Finnish, Swedish, and Westnordic Unions of the SDA church. The purpose of this survey was to determine attitudes and opinions of administrators, pastors, and interns in order to more critically interpret the ministerial need. This survey has been analyzed, and on the basis of this analysis, a training program for the Scandinavian field has been proposed.

### Pastoral Conferences

The writer, who has been in charge of evangelistic field training of young ministers, has conducted group meetings or conferences of younger ministers for the purpose of training and strengthening ministerial work. These conferences were carried out to provide a setting for group discussions concentrating on the challenges and problems an intern faces today. At the end of such gatherings questions were put forward to solicit recommendations and suggestions for a better field practicum experience.

### Personal Contacts and Interviews

The attitudes and aspirations, especially of the younger ministers, were tested by interviews and personal contact in

the field. The writer believes that the ministers interviewed have expressed their feelings freely and these have added to the input for this project.

### The Limitation of This Study

This study is limited to the SDA ministerial internship in Scandinavia. The main objective is to present a simple internship program where the learner is in focus, and where he at all times realizes the program, his position, who is in charge, what is expected of him (both from the church and from the employing organization), and what are his privileges.

The model suggested by this study is more administrative than theological or philosophical. The norms of a negotiated ministry include, therefore, administrative norms. There are, however, certain theological concepts that seem significant and these need to be emphasized as the program is presented. These include a theology of the laity, the ministry in general with its relation to the preaching or gospel ministry, and the "servant motif" where Christ taught the disciples the rule: "Whoever would be first among you must be your slave, even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matt 20:27-28, RSV).

Not all the data gathered or input received from the survey, the conferences arranged, the interviews and practical experiences over the years have been included in this report. This is just a partial report as the writer is well aware that a considerable amount of information is still available for furthering knowledge in this

field. Hopefully, the insights already gained may benefit the northern countries in making the professional ministry more efficient in the service for God.

### Definitions

Intern. The intern is a post-graduate student who has been assigned by the church to take up ministerial work. The intern is, within a certain period of time, expected to learn, to observe, and to serve to the benefit of both the congregation and himself. During an internship period, the intern is a growing person who is about to use the internship experience to develop himself and his potentialities. As a learner he must be willing and prepared to take major initiative and responsibility for the education-formation process, and he needs to sort through his own goal and learning objectives.

Internship. Internship in the Christian ministry is that period of time when a beginning minister is placed under tutelage of an older, more experienced ordained minister of the gospel. The preparation for ministry in the SDA church is for the prospective pastor to take his undergraduate work in one of the SDA-senior colleges. Some of these senior colleges also grant graduate work in extension with the SDA Theological Seminary on the campus of Andrews University in Berrien Springs, Michigan, USA.

Each prospective ministerial employee, serves a one-to-three year period of internship in his home field according to the policy of the employing organization, either upon completion of the undergraduate section of a college ministerial training program or upon completion of one to two and a half years of seminary

studies. The granting or stopping of an internship is at the discretion of the organization granting the internship. Internship is a probationary period in which the intern demonstrates a calling and suitability to ministerial service to himself, to the prospective employing organization, and to the training institution.

### Field Training

Field training is commonly understood as an experiential learning component of education for ministry. For field training there must be a "field" where some educational agency can plan and control the educational continuum. The "field," context, or church setting thus becomes a place for testing the intern under actual working conditions, with the expert help of laity and clergy, for the task of ministry.

### Supervision

Supervision has its base in experience based on learning; it can become a crucial component in the preparation and continuing education of persons for ministry. Supervision is said to be a process whereby a professional practitioner guides and teaches a beginning practitioner in a professional skill. At its best, supervision enables the learner (intern) to link his activities of ministry with his theological concept of ministry, to select effective resources for understanding and addressing events for ministry, and to relate religious tradition and values to the human needs of the world.

Overview of Study

In the chapters that follow, this report presents the following:

1. An examination of the biblical concept of ministry and its relation to field training.
2. A historical and philosophical survey of ministerial field training.
3. The Scandinavian culture and the Christian ministries impact upon these northern countries.
4. A research survey and its analysis with reference to present-day internship.
5. A suggestion for an internship program that could fit the SDA church in Scandinavia.
6. A suggestion of tentative conclusions based on the information gained through the research project, and finally some recommendations for future studies within this field.

## CHAPTER II

### A BIBLICAL CONCEPT OF MINISTRY WITH PARTICULAR REFERENCE TO THE TRAINING OF THE "PROFESSIONAL" MINISTER IN THE CHURCH

It has been stated that the professional ministry which the church has in the 1980s is to some extent inherited from the past.<sup>1</sup> Some may consider this a strength in that it reveals continuity with the church of past generations. For others, this creates a problem because of the doctrinal changes that have developed in the long history of the church. If theology informs ministry, the ministry we have today could be far from what the Bible calls for and, consequently, there exists the need to re-evaluate the concept of ministry that has been inherited.

Moreover, specific styles of ministry in the church, to a large extent, are determined by the duties and responsibilities of the church. Sociological and cultural changes in nations and countries from generation to generation may alter the ways and means by which the church fulfills its obligations. This, in turn, affects the style of ministry that is needed. For these reasons Richard Niebuhr may be right when he contends that there is no clear-cut, universally understood definition of ministry.<sup>2</sup>

---

<sup>1</sup>Steven Machie, Patterns of Ministry (London: Collins, 1969), p. 15.

<sup>2</sup>The Purpose of the Church and Its Ministry (New York: Harper, 1956), p. 50.



It would seem, then, that in order to formulate a program for field training ministerial interns in Scandinavia, a re-examination of the biblical view of ministry is the first step, and such is the burden of this chapter.

### Ministry in New Testament

The root concept of both Hebrew and Greek terms for ministry (שרת, diakonia) has to do with "being of service" (of any kind) to someone.<sup>1</sup> It can be spoken of as a service to God--"glorify God and love him forever"<sup>2</sup>--or it may be used with reference to service to man and his need of salvation. This study confines itself to the latter.

### Different Services

The term "ministry" may involve a variety of services. In Matt 25:44; Luke 8:3; Rom 15:25; and Heb 6:10, it represents help or support of another person. There are a number of ways in which people are said to minister. Some examples are:

The ministry of preaching. The apostle Paul presented the ministry of preaching as follows:

Of which I became a minister according to the divine office which was given to me for you, to make the word of God fully known, the mystery hidden for ages and generations but now made manifest to his saints. . . . Him (Christ) we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ. For this I toil, striving with all the energy which he mightily inspires within me. (Col 1:25-29, RSV)

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<sup>1</sup>Lawrence O. Richards, A Theology of Christian Education (Grand Rapids, MI: Zondervan Publishing House, 1975), p. 231.

<sup>2</sup>Franklin M. Segler, A Theology of Church and Ministry (Nashville, TN: Broadman Press, 1960), p. 23.

Here Paul stresses the preaching ministry with its objectives, its hard work, its responsibilities, and the promises of God's sustaining grace. But the New Testament does not confine the term ministry to preaching alone. There are other important ministries listed.

A ministry of healing. The healing ministry was emphasized in Jesus' ministry. Wherever He went, He healed people who were sick. History bears witness that the healing ministry is a central concern of the Christian church.<sup>1</sup> Ministering to persons in the crises of life--poverty, sickness, rejection, despair, bereavement, bewilderment--is an integral part of all that the church does.<sup>2</sup>

The ministry of kindness and love. Peter's mother-in-law is an example of the kindness-and-love type of ministry. After being healed by Jesus, she got up and ministered to them by preparing dinner (Matt 8:15).

A ministry of stewardship. When Paul heard of the financial need among the Christians in Jerusalem, he organized other churches to give of their means and brought the donated funds to the mother church (Rom 15:25).

A ministry of public service. Even the function of secular government where services are rendered to its citizens is considered a type of ministry (Rom 13:4).

Although the New Testament presentation of the subject of ministry has great breadth, we will confine our consideration of Christian ministry to two interrelated aspects of ministry: (1) the

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<sup>1</sup>John T. McNeill, A History of the Cure of Souls (New York: Harper and Brothers, 1951), p. 89.

<sup>2</sup>Segler, p. 23.

ministry of the people, the church of Jesus Christ and (2) the ministry of those who are appointed as ministers of the gospel.

Too often in the past the work of ministering has been seen as applying only to the ordained ministry. However, on the basis of the practices of the early church and with current ascendancy of "theology of the laity," Christian ministry is now being viewed as the calling of the entire church.<sup>1</sup>

Since we are considering a pattern for purposive training<sup>2</sup> of intern ministers, we must view this professional workforce in relation to and as one part of the Christian ministry in its totality. Therefore we consider first the ministry as given to the entire church.

### The Ministry of the People

It is essential to understand that with God there is no distinction among different members of the church.<sup>3</sup> Whether the believer is a pastor or has some other vocation, he is a part of a whole. Indeed, the ministry of the church is the responsibility of the whole church, not of its leadership alone. Thus, the ministry must be shared by all the members. The term "layman" includes all church members--men, women, and young people. All three groups must be enlisted for service. The apostle Peter makes this explicit:

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<sup>1</sup>Edward F. Murphy, Spiritual Gifts and the Great Commission (South Pasadena, CA: Mandate Press, 1975), p. 178.

<sup>2</sup>Richards, p. 158.

<sup>3</sup>Hendrik Kraemer, A Theology of the Laity (Philadelphia: Westminster Press, 1958), p. 115.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. (1 Pet 2:9; RSV)

How can all the believers belong to the priesthood and thus have part in Christ's ministry? How does the official or gospel ministry relate to this?

In the above passage, the apostle Peter used portions of a number of Old Testament references: Exod 19:6; Isa 43:20,21; Hos 1:6,9; 2:1. In choosing Israel, God chose for Himself a people, but the relationship between God and His people was made ineffectual by sin. Thus Israel was made Lo-ami (you are not my people) and the people were not able to fulfill the ministry they were called to do.

In the New Testament, this relationship was changed by the death and resurrection of Jesus Christ. By God's grace, those who were not His people, whether covenant-breaking Jews or Gentiles, were made the people of God, reconciled to God in Jesus Christ (Rom 3:24). In 1 Pet 2:9,10, as well as in parallel passages in the Old Testament, the people of God are considered a "treasure" people, a people of God's own possession. The relationship that defines the ministry of the church is this relationship of possession by God.<sup>1</sup> They have not chosen Him, He has chosen them. God chose His people because He loved them. His purpose is to own them (Titus 2:14; Eph 1:14). Thus the church is considered a spiritual fellowship, reconciled to God in the Lord.

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<sup>1</sup>Edmund Clowney, "Toward a Biblical Doctrine of the Church," The Westminster Theological Journal 31 (November 1968):32.

The church is, however, also a functioning institution<sup>1</sup> always grounded, of course, in its spiritual relationship. In the following word study, we observe how the church, as a living organism, becomes the militant institution, a ministering communion.

### Ekklesia

The Greek term *ἐκκλησία* is the equivalent of the Hebrew term *qahal*<sup>2</sup> and is translated church. In both languages the term describes an assembly which is actually gathered. Thus, the church is the assembly of God, those who are set aside and who are called to God (Deut 33:3).<sup>3</sup>

Some scholars argue that this term has a theological content.<sup>4</sup> Through the whole history of Israel, the assemblies of the people had great significance, for as the people assembled, God came close to them. They fellowshiped both with God and their fellowmen; and their ministry was to teach their children. (See Deut 4:9,10; the interaction of assembly-ministry should be noticed.) We have examples of these assemblies in the Jehoshaphat assembly (2 Chron 20:5-14) and the coronation assembly of Joash (2 Chron 23:3). When the restoration of the people of God is promised by the prophet Joel, the image of the assembly is used again (Joel 2:15-17). The

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<sup>1</sup>Segler, p. 11.

<sup>2</sup>In the LXX, the Hebrew *qahal* is rendered almost exclusively as *ekklesia*. "Church," Seventh-day Adventist Bible Dictionary (1960), p. 224.

<sup>3</sup>"A meeting of the people summoned together" (Hans Küng, The Church [New York: Sheed and Ward, 1967], p. 82).

<sup>4</sup>Clowney, p. 33.

interaction among the different groups and the function which the ministers performed can be observed here.

The great assemblies on Mount Zion are used by the author of Hebrews to describe the New Testament church. As God came close and ministered to His people in the desert, so God draws near today where two or three are gathered in Christ's name. His followers await the final gathering together in the assembly of the parousia (2 Thess 2:1) where Christ will minister to His people face to face (Matt 24:31).

#### The Temple of God--a Spiritual House

Another figure portraying the church and its ministry is ναος θεος or οίκος πνευματικος or, as used in the Old Testament, "God's dwelling place." While the concept of assembly (ekklesia) stresses the immediacy of God's presence among the gathered people, "dwelling place" would indicate the permanence of God's presence.<sup>1</sup>

The tabernacle or temple symbolized the dwelling of God among His people (Lev 26:11,12). While God dwelled among them, they became a kingdom of priests, a holy nation. This concept was transferred to the New Testament period. The temple figure is applied both to Christ and to His church. In 1 Cor 6:19, the church is the temple and as God dwells among His people, the church is called out to holiness (1 Cor 6:17,18 and 7:1). Christians must go outside the "gate of Jerusalem" (see Heb 13:12-13). The very presence of the church, with its uniqueness, is the sign of God's presence in history.<sup>2</sup> Thus, the holy priesthood of the new Israel offers

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<sup>1</sup> Ibid., p. 35.

<sup>2</sup> Ibid., p. 36.

spiritual sacrifices of praise and benevolence acceptable to God through Christ (1 Pet 2:5; Heb 13:15). In their glorification of Christ they [His people] minister to their fellowmen.

## Laos

The word λαος (people) is often used in the New Testament. When Paul claims for the Gentiles a part in the true Israel, as opposed to the Israel of the flesh, he uses laos (Rom 9:6,7,24-26). Thus the people are no longer strangers or aliens but fellow citizens with the saints and the household of God (Eph 2:12,19).

The Greek word laos is the root of the English word laity. For many years the word laity has been used in reference to those lacking professional expertise or knowledge.<sup>1</sup> However, as laos is used in the New Testament, it means a multitude, mass, or aggregation of people. A Greek word for laymen, as we use the term, does not exist anywhere in the scriptures.<sup>2</sup> The Bible knows only of the laity as a collective unity, an indivisible and inseparable whole.

It was understood by the early church that there were many peoples in the world; but the church was unique, a divinely constituted new people, the peculiar possession of God. The "laos tou theou" had originated in God's mercy, forgiveness and calling.<sup>3</sup>

This "peculiar possession of God" produces a distinctive fellowship of people, a laos that is different from other people,

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<sup>1</sup>The dictionary defines laity as "the body of religious worshipers, as distinguished from the clergy. Those lacking professional knowledge of a specific subject." The Random House Dictionary of the English Language (New York: Random House, 1966), s.v. "laity."

<sup>2</sup>Küng, p. 125.

<sup>3</sup>Alden D. Valley, The People of God (Somers, CT: Seabury Press, 1962), p. 18.

from those who do not belong to God's household--the heathen, the stranger. In other words, the term laos indicates not a group within the church but the entire church as separated from the heathen. The members have already received their share in Christ. Thus Paul says the laity is God's portion, God's inheritance (Col 1:12).

In this connection it is important to note that the words "portion," "share," and "inheritance" are translations of the Greek word kleros, from which the English word "clergy" is derived. In 1 Pet 5:3, kleros means "all of you" or "the flock as a whole."<sup>1</sup> In other words, God's people who have received their share in Christ are all God's kleros. So there is no distinction between kleros and laos. In the New Testament these two words refer to the same group, all the believers, the whole church body. This is further emphasized in the following statement:

The remarkable fact presents itself--and let's notice it--that the terms laity and clergy in the Bible are used for one and the same people. These are not each other's opposites, or even distinct from one another. The laity is the clergy. As God's chosen people they are called the laity.<sup>2</sup>

Not until the third century was a distinction made between "clerics and laity."<sup>3</sup> In this early period of the church, the Christian message

spread with such speed . . . because it was proclaimed by all, according to their gifts and opportunities, and not just by a

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<sup>1</sup>William F. Arndt and F. Wilburg Gingrich, A Greek-English Lexicon of the New Testament, 4th ed., s.v. "kleros."

<sup>2</sup>Gottfried Oosterwal, Mission Possible (Nashville, TN: Southern Publishing Association, 1972), p. 111.

<sup>3</sup>Küng, p. 126.



special commission. It spread abroad not just through the witness of apostles and evangelists, but through the preaching of merchants, soldiers and seafarers.<sup>1</sup>

This indicates a ministry of the whole Christian body. Whoever wishes to be with Christ must go outside the camp and make the spiritual sacrifice acceptable to God (1 Pet 5). The priesthood is not laid on an "elite" group.

A responsibility toward the church's ministry is laid on the entire Christian community. Here the laos aspect has a particular meaning found nowhere else in Greek literature<sup>2</sup> and indicates a "special people" where the entire unit of believers in their witnessing and ministry keep moving and expanding their area of witness.<sup>3</sup> Thus the good news of salvation is taken to the home, to the job, into the factory, the laboratory, and to the market place.

In summary, we have observed that the church is both an assembly and God's dwelling place, and stresses both immediacy and God's permanent presence. From this one might assume that the church is also a place where God's people come apart from the world to find rest. In fellowship with one another, with Christ as the center, Christ's people share their experience, thus edifying each other. Through a mutual but also specialized ministry the laos are made strong in Christ because God dwells among them. They are a spiritual house.

The laos aspect also indicate the Christian communion as a witnessing force that keeps moving and expands its territory. Thus

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<sup>1</sup>Ibid., p. 376.

<sup>2</sup>Clowney, p. 37.

<sup>3</sup>Oosterwal, p. 109.

the Christian ministry belonging to the entire church or laos means more than individual freedom or privileges, it means also responsibility and servanthood. In this society, loyalty must be unconstrained and service must be whole-hearted, or it cannot be accepted.<sup>1</sup>

Both the personal satisfaction and the practical effectiveness of a person's professional ministry are determined by a man's concept of the general Christian ministry presented above. Therefore, with the concept of the overall Christian ministry in mind, we can now proceed to the ministry of leadership.

#### A Ministry of Leadership-- Building the Body

While it is true that the entire church engages in ministry, it is equally true that some people are called and set apart for a specific ministry, to be a minister of ministers.<sup>2</sup> A most important passage for understanding this specialized ministry is Eph 4:7-16. Particularly significant are the words:

But grace was given to each of us according to the measure of Christ's gift. . . . And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ. (Eph 7,11-12, RSV)

This passage strongly suggests that Christ gave to the church not only a ministry in general but also special ministries to those with specific gifts needed to carry out special forms of ministry. The church, as well as the individual member, recognizes gifts of

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<sup>1</sup>S. C. Neil, The Christian Society, quoted in Segler, A Theology of Church and Ministry (Nashville: Broadman Press, 1960), p. 20.

<sup>2</sup>Hereafter such ministers are referred to as ordained or professional ministers.

the Spirit. Paul's apostolic mission, for example, is described by the phrase, "the grace given me" (Rom 15:15). Every gift of the Spirit creates responsibility and a calling for its exercise. We notice that God gives the Christian different gifts that he or she may serve in the body of Christ. Paul writes:

Now there are varieties of gifts, but the same Spirit, and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. (1 Cor 12:4-6, RSV)

Thus, according to God's plan, different ministries are needed. If the body were all "ears," there would be no seeing, no smelling. Instead, God has set each organ of ministry in the body as it pleases Him.

Although Scripture does not offer any fixed and exclusive catalogue of these ministries, the performance of the church's ministry called for some organized procedures (Eph 4:11-12; Acts 6:3,4) and under the guidance of the Lord's Spirit, the early church began to select leaders to meet its needs. These tended to be either itinerant, charismatic ministries in which perennial evangelism was exercised, or the more local ex officio ministry of leadership shared by ministers (pastors) and deacons<sup>1</sup> (Matt 4:19; Acts 13:2,3; 15:6,22).

Paul seems to sum up the functions of leadership under two "offices" and designates them as "bishop," or "overseer," and "deacon," as presented in 1 Tim 3:1-3. However, there is much evidence that the early churches had a plurality of roles<sup>2</sup> (John

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<sup>1</sup>Segler, p. 61.

<sup>2</sup>John Knox, Ministry in Historical Perspective, quoted in Segler, A Theology of Church and Ministry (Nashville: Broadman Press, 1960), p. 66.

11:54; 2 Cor 6:4; 8:7; 11:15; Titus 1:7).

### The Ministry of the Word

Observing different ministries as they are listed and ranked in 1 Cor 12:28, Rom 12:6-7, and Eph 4:11-12, it becomes clear that the foremost ministry is that of preaching, the ministry of the Word (2 Cor 5:18; cf. Acts 6:4). Without diminishing the servanthood role of the whole body, the first Christian church regarded the apostles as leaders deserving the title "minister" or "servant" (Jas 1:1; 2 Pet 1:1; 2 Cor 6:4). It apparently became necessary that these leading custodians of the Lord of God serve as a symbol and reminder of God's plan of redemption. They were God's spokesmen, God's prophets, reminding their fellow Christians of God's righteous decrees. Referring to this same theme, Luther observed that "although we are all equally priests, yet we cannot publicly minister and teach,"<sup>1</sup> thus emphasizing this uniqueness of preaching. Segler put it very simply:

Two things, then make it logical that God has a special call to the ministry: representatives are needed to proclaim God's Word, which is a special revelation, and to serve God's church, which is a special institution. The world needs to be reminded of the supernatural through a unique witness.<sup>2</sup>

So we understand Paul as he gloried in this incalculable honor which was laid upon him and his colleagues in the gospel: "Therefore, (we) having this ministry . . ." (2 Cor 4:1, RSV).

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<sup>1</sup>Martin Luther, Works of Martin Luther, 2 vols. (Philadelphia: A. J. Holman Company, 1915), 2:325-26.

<sup>2</sup>Segler, p. 42.

## The Function of the Gospel Ministry

In view of Eph 4:12, the immediate goal of the gospel ministry in its relation to the laos or God's assembly is first of all equipping the saints. The word translated as "equipping" is katartismos, a Greek medical-technical term<sup>1</sup> which denotes setting bones back into proper place. In addition, this expression has the meaning of "replacing something back to its correct position."<sup>2</sup> In that sense, this word is used in Mark 1:19ff., where the disciples are "repairing their nets"<sup>3</sup>--putting them back in order again.

Furthermore, the essential nature of the leadership ministry is that of service (diakonia).<sup>4</sup> It was a leadership based upon the "power" to render service and never on "lordship." This specialized ministry can only realize itself in service,<sup>5</sup> and as Thomas M. Lindsay states, the chief service which it provides is that of setting an example in loving service.<sup>6</sup> (See 2 Cor 6:3-10.)

Finally, the gospel ministry was instituted "for building up the body of Christ." With this mixed metaphor (house/building and body of Christ), we are back to previous metaphors in this study, "the temple of God" or "a spiritual house." There is a house to be

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<sup>1</sup>Arndt and Gingrich, s.v. "katartismos."

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Knox, Ministry in Perspective, pp. 1-124.

<sup>5</sup>Arnold Bittlinger, Gifts and Ministries (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1973), p. 72.

<sup>6</sup>The Church and the Ministry in the Early Centuries (New York: George H. Doran Company, n.d.), p. 151.

built. God himself is the owner and architect (1 Cor 3:9), and Paul saw his function as that of a builder (1 Cor 3:10). A good minister is one who builds well and whose long-range goals keep on "until we all attain to the unity of faith."

In observing the leadership ministry here in 1 Cor 3:9,10, we detect a certain type of accomplishment which in its service keeps the building (laos) together. The task requires skill, a skill that at all times is critical for building on a sure foundation which is Jesus Christ (1 Cor 3:11). What biblical guidelines and principles are available for establishing an intern training pattern for the kind of ministry portrayed above?

#### A New Testament Ministerial Training Pattern

The essential nature of ministerial education should at all times consider the training pattern of Jesus Christ. Our thinking should take His example as its starting point. He was called the "Master Teacher." He taught as one having authority (Matt 7:29), and His method authenticated the truth which He communicated.

The most complete illustration of Christ's methods in building up a ministry is found in His training of the first twelve disciples. In the following section, elements of Christ's pedagogy are discussed.

#### Jesus' Pattern for Training

The gospel was meant for people, and the ministry, in order to fulfill its objective of giving the gospel, is apparently divinely ordained to serve people. This service to people was a major issue in Christ's training of His disciples. To educate them was not

merely to communicate knowledge and convey information, it was rather to "impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul."<sup>1</sup> The concept that only life can beget life was a principle Jesus used as He associated with His ministerial students. John, the beloved disciple, stated: "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us" (1 John 1:2). "Of His fullness have we received, and grace for grace" (John 1:16).

As we consider the apostles' later ministry, it is clear that they had been prepared for their special task. Before ordination these twelve students were exposed to a theology of ministry as well as its application. It is important to note that Jesus spent three years with His disciples before they were ordained. We recognize here that equipping for ministry is a "growing into ministry by involvement in ministry, with a leader by whom one is being disciplined."<sup>2</sup>

Concern for people. Following their Master through country and city, the apostles observed His keen interest in people, how He taught them, found value in them, and tore down cultural barriers in order to reach them. They realized that every person who needed His ministry was important to Him. (See for example the story of the Canaanite woman's daughter in Matt 15:21-25.) He laid down the rule of personal interest.

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<sup>1</sup>Ellen G. White, The Desire of Ages (Mountain View, CA: Pacific Press Publishing Association, 1970), p. 250.

<sup>2</sup>Richards, p. 162.

Because of large classes and the formal classroom setting, teaching today tends to become impersonal. As a result, an impersonal style of ministering may be caught and reproduced in church ministry. When Jesus called one to ministry, He had in mind the personal growth of that person (John 21:15-17) as well as his winning of other persons through his ministry. Jesus was people-oriented.

Parallel to this was His style of itinerant ministry which contrasted with that of the rabbis and the priests. Jesus' ministry was an urgent invasion of the community with the gospel. The impelling force was not only the imminence of the last day but also the fact that it was intolerable to Jesus that anyone should live in darkness, cut off from God, for one moment. This eventually made Him break out of the confines of the synagogue and go over the wall to those outside the reach of institutional religion.<sup>1</sup> This search for those who needed Him was a direct consequence of the seeking nature of the divine love that dwelt in Him. "Love one another" (John 13:35), He said.

The teaching of intern ministers today often tends to be concerned with transmitting truth about God--beliefs. It cannot be denied that a student's understanding of the Christian faith through instruction in biblical, historical, and theological expressions is of vital importance. As A. M. Fairbairn once declared: "If there ever was an insane and disastrous delusion, it is the delusion of thinking

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<sup>1</sup>James D. Smart, "Biblical Foundation on Doctrine of Ministry," Report of the Sixth Biennial Meeting of the Association of Seminary Professors in the Practical Fields, Richmond, Virginia (June 10-13, 1960), p. 16.



that an imperfectly educated man is good enough to preach the gospel."<sup>1</sup> There is a need for transmitting truth, but not to the neglect of experience and practical skills. Because of His "whole-person" focus, Jesus combined theory and practice in a teaching pattern, thus communicating life to the student, as opposed to isolated beliefs alone.<sup>2</sup>

It is God's all-inclusive creativity and concern that provides the reason for ministry.<sup>3</sup> In pagan thought, the most conspicuous deficiency is the lack of appreciation for created beings. It is not without reason that creation takes such an important place in biblical theology. The disciples observed Jesus' interest in even the despised of human creatures (Luke 14:13). They sensed the value of man. "Thou hast made him a little lower than the angels. Thou hast made him with honor and glory" (Ps 8:5). God values the individual, and that is the ultimate reason why ministry to the individual should be performed. This theological dimension proves to be the answer for the practical questions ministry evokes.<sup>4</sup>

### The Servant Motif

Two characteristics of Jesus' teaching about ministry are noteworthy with regard to Himself and what he taught His disciples. One is

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<sup>1</sup>Studies in Religion and Theology: The Church; In Idea and in History (New York: Macmillan Co., 1910), p. 33.

<sup>2</sup>Richards, p. 66.

<sup>3</sup>Leon Morris, The Ministers of God (London: Intervarsity Fellowship, 1964), p. 25.

<sup>4</sup>J. R. Claypool, "Theology of Ministry," Southwestern Journal of Theology 15 (Spring 1973):7.

represented by the word "to send" (ἀποστελλειν), the other by the word "to serve" (δουλονειν). He describes himself as being "sent" upon the mission of the Father (Matt 15:24; Mark 9:37; Luke 9:48; John 3:17; 5:36; 6:29,57). In turn, Jesus sent forth the twelve (Matt 10:5,10; Mark 3:14; 6:7; Luke 9:2; John 4:38) and the seventy (Luke 10:1).

He also points to Himself as the One who serves. The first apostles were given practical lessons in this. They observed Him heal the sick, cleanse the lepers, restore sight to the blind, exorcise demons, and raise the dead. They heard Him teach on the hillside and preach in the synagogue. He taught the disciples the rule "whoever would be first among you must be your slave, even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matt 20:27-28, RSV).

Jesus at this point taught the very essence of true ministry, in which service is presented as a love-gift.<sup>1</sup> A correct understanding of this verse can be a corrective in the active practice of ministry. God in His dealing with mankind has no hidden motives. His whole concern is to share. As this perspective dawned upon the disciples, they restored the Greek word agape<sup>2</sup> and gave it a new meaning,<sup>3</sup> although for some two thousand years Jehovah of the Old Testament

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<sup>1</sup> Ibid., p. 8.

<sup>2</sup> "While Eros, the pagan principle of "love," with a value that is already there, just becoming ablaze with passion for that egocentric way; Agape, the unique heaven-born principle of a Christian love, has an entirely different attitude: It creates the value, miraculously calls it into being, where it never existed, as yet. It creates the values as it loves" (Carsten Johnsen, "How Could Lucifer Conceive the Idea of Rivalry with Jesus Christ?" [Xeroxed class material, Andrews University, Berrien Springs, Michigan, 1975]).

<sup>3</sup> Arndt and Gingrich, s.v. "Agape."

had been manifesting this kind of love.

This concept of ministry was not easy for the disciples to grasp at first, and it is still a barrier to effective ministry. The intern minister may stumble here. In his individual learning experience, testing, grading, and assignments have all been permeated with the assumption of individual achievement. Academic competition and the ego motive have played an important role. The minister may have a tendency to follow this model in his future ministry.<sup>1</sup> His ministry may often assume the form of love-needs rather than a love-gift. In moving toward another to serve, whose needs are being met? The stranger's or the minister's? Often so-called ministries have the hidden agenda of self-satisfaction. Evangelism may even be a disguise for wanting to dominate other people. Giving to the poor may give a smug feeling of satisfaction that one is a winner in relation to these who seem to be losers. Jesus recognized the deep complexity of even our best acts when He watched the Pharisees ostentatiously offering temple gifts. As he dialogued with His fledgling ministers on these matters, he noted perceptively: "They have their reward already" (Matt 6:2).

Group work. Finally, let us notice that Jesus called to Himself a group of twelve persons (Matt 10:1), a body of disciples. Rather than working with isolated individuals, Jesus chose a learning team for His ministerial training. This appears to have been intentional in order to help them develop positive attitudes toward their fellow ministers. In the beginning of their fellowship, there

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<sup>1</sup>Richards, p. 160.

existed suspicion and distrust among them. Several of these rather selfish and independent learners were notable position seekers (Matt 9:34; Luke 9:46).

But the group process and association with their Master provided opportunity for growth experiences. The curriculum (Matt 10) was studied cooperatively (Mark 4:20), and a fellowship appeared to emerge in which the disciples sensed freedom toward each other and toward their surroundings (Mark 9:33-37; Acts 2). Glimpses from their association together--when they rested together (Mark 9:30-37), when they went out two by two and gave their evangelistic report (Mark 8:27-38)--seem to indicate that there was interaction, free communication, and feedback among them. Herbert Thelen states that

the sharing of social purposes, in which there is the give-and-take of personal abilities and personal differences, can serve as the basis for the creation of new and better solutions to the problem of living.<sup>1</sup>

Cooperative behavior is a learning pattern that should be encouraged. When the assignment came at Pentecost, the disciples were ready to work with groups building body relationships. Churches were established (Acts 3:41-42), and valuable lessons as to how to accept, minister to, and be ministered to by others were taught to the converts.

#### The Early Church's Training Pattern

The office of apostle started with the twelve and developed into a group of apostles, prophets, teachers, evangelists, pastors, elders, bishops, and deacons. These men might support themselves

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<sup>1</sup>Dynamics of Groups at Work (Chicago: University of Chicago Press, 1954), p. 5.

modestly by laboring at a trade, but ministering was their main task.<sup>1</sup> The church regarded theirs as a special ministry and eventually undertook to support these leaders who labored in preaching and teaching (Gal 6:6; 1 Tim 5:17-18).

The motive of love. The apostles' zeal in the ministry, and their method of training young pastors and evangelists, followed Christ's example. To illustrate: The condition for service laid upon Peter was: "Do you love me?" (John 21:17), which seems to have been the essential qualification for becoming a faithful shepherd. "Peter learned that the love of Christ is not a fitful feeling, but a living principle, which is to be made manifest as an abiding power in the heart."<sup>2</sup> He accepted that challenge and proclaimed it with vigor: "Above all hold unfailing your love for one another" (1 Pet 4:8, RSV). In like manner we observe the apostle John. Likeness to Christ and fellowship with Him became his one desire.<sup>3</sup> The lessons of Christ, setting forth meekness, humility, and love as essential to growth in grace and fitness for His work, were of the highest value to John (1 John 3:1-2).

In presenting principles and directions for prospective ministers, the apostle Paul ranks high among New Testament writers. He praised Jesus Christ who had enabled him to minister (1 Tim 1:12), and his whole life program was simply, "I live: yet not I, but Christ liveth in me" (Gal 2:20). Smart suggests that the phrase "Christ in me," for Paul, means the ministry of Jesus Christ actually being

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<sup>1</sup>Morris, p. 61.

<sup>2</sup>Murphy, p. 139.

<sup>3</sup>Ellen G. White, Acts of the Apostles (Mountain View, CA: Pacific Press Publishing Association, 1911), p. 544.

reproduced in himself. In words and actions, Jesus Christ was again speaking and acting in relation to man.<sup>1</sup>

This thought is also emphasized in 1 Cor 3:18-4:16. Paul here sets forth his doctrine and principles of ministry. This passage indicates that the task of the ministry is to serve the church, but to serve it by first living out the suffering, redeeming life of Christ in the world, in order that the church as a whole may do likewise.<sup>2</sup> We notice especially 1 Cor 4:16: "I urge you, then, be imitators of me." For Paul, the ministry has a double relationship. It is related to Christ and the method by which His life is to be reproduced in the world, and it is also related to the church, in which the function of gospel ministry and the church as a whole are led into the same life. There is no suggestion here of a gospel ministry doing anything which the church as a whole cannot do; it is rather that the gospel ministry is the pioneer in Christian living as Christ was the pioneer for us all.<sup>3</sup> Thus the gospel ministry carries out the Messiah's ministry and passes that ministry on to the church. This is a challenging pattern for the fledgling minister.

A functional training program. Paul also presents the practical aspects of field training for younger workers. In association with the churches he raised up, he chose men whom he could

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<sup>1</sup>Smart, p. 19.

<sup>2</sup>Anthony Tyrrel Hanson, The Pioneer Ministry (Philadelphia: Westminster Press, 1961), p. 62.

<sup>3</sup>Stig Hanson, The Unity of the Church in the New Testament (Uppsala: Almqvist & Wiksell's Boktryckeri A.B., 1946), p. 92.

train for the ministry.<sup>1</sup> He took them with him on his missionary journeys, where they gained an experience that later enabled them to fill positions of responsibility.<sup>2</sup>

He charged these trainees, such as Timothy and Titus, to guard true doctrine (1 Tim 1:3); to give attendance to reading, exhortation, and doctrine (1 Tim 4:13); not to ordain young men too early (1 Tim 5:22); to edify<sup>3</sup> the laos with the Word (2 Tim 2:16-17); to preach the Word (2 Tim 4:2); and to bring forth a peculiar people (Titus 2:14). These instructions give a clear functional and pragmatic emphasis to the gospel ministry. The minister has a task to accomplish, and doing it is a very important part of his ministry.<sup>4</sup> Jesus Himself pointed out that "you will know them by their fruits" (Matt 7:16).

We sense some of this pragmatic attitude when Paul evaluated John Mark's early mission endeavor. At the time when Paul and Barnabas were about to leave for the second missionary journey (Acts 15:36-40), Paul seems to have judged John Mark unfavorably. The reason for this most likely includes John Mark's lack of courage in Perga in Pamhyla,<sup>5</sup> and his sudden return to Jerusalem. Paul seems

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<sup>1</sup>White, Acts, p. 367.

<sup>2</sup>Ibid., p. 367.

<sup>3</sup>To "edify" means more than gratifying the member's pious feelings with nice sermons or appealing ritual. It means building him into the structure of the church; making him a better, healthier, more efficient member of the Body of Christ. T. W. Manson, The Church's Ministry (Philadelphia: Westminster Press, 1948), p. 59.

<sup>4</sup>P. T. Forsyth, The Church and the Sacraments (London: Independent Press, 1953), p. 13.

<sup>5</sup>It is possible that John Mark was rushed into a mission for which he was not prepared. He might have succeeded if he had been permitted to grow into responsibilities and adversities before entering

to have lost confidence in Mark as a prospective minister.

Barnabas, however, demonstrated supervisory talents. As he observed John Mark develop and mature after his unfortunate beginning, Barnabas gave John Mark another opportunity (Acts 15:39), and Mark was thus reclaimed, as indicated in the biblical record (Col 4:10; 2 Tim 4:11).

Leadership. Biblical references demonstrate the need and justification for developing leaders within the laos (hoi hegoumenoi humon, Heb 13:3,17,24). Paul trained Timothy, Silas, and Titus. He was also responsible for the growth of Sopater, Aristarchus, Secundus, Gaius, Tychicus, and others whom he mentions in his epistles.

Paul could have appealed simply to his special gift of apostleship and let it go at that, trying to do all the work himself. But he wisely followed the course of preparing others and helping to establish those with whom he shared the gospel. When Paul was taking his last leave of the church at Ephesus, he called together the elders and reminded them of how he had declared to them the whole counsel of God, and then charged them:

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pioneer work. Several questions may be asked: Who chose John Mark for his first missionary experience? Why was he chosen? Did family relationships influence the choice of John Mark? Was the church given an opportunity for final approval of his ministry?

If it was true that John Mark had been rushed into the ministry, the following principles apply directly to this early church experience:

1. There are leadership roles for the young, but they should start on the local level, and gradually grow into responsible positions.

2. "Our understanding of how the Body functions to transform indicates that before a person should be set aside as a leader he needs time to grow up as a believer" (Richards, p. 162). In other words, a person's gift for the ministry should be recognized by a local church body, where he has had significant involvement in the life of the church.

3. Supervisory effort should not concentrate exclusively at the internship level. Recruiting for leadership roles should take place at the church level at all times.



Take heed to yourself and to all the flock, in which the Holy Spirit has made you guardians (episkopoi), to feed the church of the Lord which he obtained with his own blood. (Acts 20:28, RSV)

The Bible contains the record of more than one leadership model. Jesus referred to the Secular Ruler model in which leaders are portrayed exercising authority over others (Matt 20:25-28). This may have its place in the secular world, but the model that Jesus advocated (see pp. 28-31 above) is leadership in a servant relationship. The servant is a person who is among, not over, those he leads.<sup>1</sup> His concern is the building up of the Body and its members, and leadership is not expressed solely in command but also in example: "Command and teach these things: Let no one despise your youth, but set the believers an example . . ." (1 Tim 4:11-12, RSV). The leader becomes a model with whom others can identify.

The divine calling. Is the gospel ministry merely the pragmatic work of obtaining results, winning souls, and getting the work done? Forsyth has stated that the gospel ministry is more than practical expedience; it is Christ's gift to His Church. He argues as follows:

The minister is much more than a leading brother as the church itself is more than a fraternity. He is neither the mouthpiece of the church, nor its chairman, nor its secretary. He is not the servant, nor the employee, of the church. He is an apostle to it, the mouthpiece of Christ's gospel to it, the servant of the Word and not of the Church, he serves the Church only for that sake. It is the outward and visible agent of the inward Gospel of grace.<sup>2</sup>

This statement carries the thought that a gospel minister has received

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<sup>1</sup>Thomas J. Mullen, The Renewal of the Ministry (New York: Abingdon Press, 1963), p. 40.

<sup>2</sup>Forsyth, p. 131.

his credentials from God because of the Word. As a visible agent of Jesus Christ he serves the inward Gospel of grace. Ellen White expresses a similar point of view.<sup>1</sup>

Is this claim too high, in view of previous conclusions that the very essence of ministry is service rendered to the church? Was this not Christ's model?

There is a dimension of the ministry of which modern man may be losing sight. Stressing only the functional aspect may tend to place the ministry in the position of someone employed to perform a task that the rest of the laos is too busy or uninterested to perform themselves. A divine call from God seems more or less eliminated, and the prospective intern may look at the ministerial task as just another job or a "profession." What constitutes the divine call to the ministry? Certainly it does not invest the gospel minister with the prerogatives and privileges of a "priest," or create a sacerdotalism in which the clergy represent a holy order with credentials to function in the role of mediator between God and man.

Lindsay has wrestled with this "givenness" of the ministry. "What Christ gave as He ascended, let no man call irrelevant."<sup>2</sup> After all, it is a pledge of His presence in our midst. No wonder that when Paul and Silas trained Timothy they sought to "deepen the impression of the sacred, serious nature of the work of the gospel minister."<sup>3</sup> They themselves had experienced the divine calling. Segler refers to

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<sup>1</sup>"They (the ministers) are Christ's representatives upon the earth, chosen by Christ out of the world" (E. G. White, Testimonies for the Church, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 5:549.

<sup>2</sup>Lindsay, p. 102.

<sup>3</sup>White, Acts, p. 204.

the calling of the gospel ministry as having Biblical authority:

"That a man of faith may, through personal communion with God, feel an inner compulsion to enter the Christian ministry is both biblically and historically sound."<sup>1</sup>

The call to the gospel ministry is Christ's invitation to give oneself wholly and at all times to the work of the church--the work of the Gospel. Not all can do this, of course, because of responsibilities in maintaining the structures of society. But to those who feel the conviction, the wooing of the Holy Spirit, in a singular and powerful way, a "call" is given. Such "called" devote themselves without reservation to the service of Christ. They become recipients of the "gift," all of which is in harmony with the doctrine of Spiritual Gifts.

It seems, therefore, that before the ministerial internship can have any validity, a prospective minister should hear Christ's call. "You did not choose me: I chose you. I appointed you to go and bear fruit, fruit that shall last" (John 15:16, NEB). Thus, the ministry of the gospel is Christ's gift, it is His placement.

The people should not regard their ministers as mere public speakers and orators, but as Christ's ambassadors, receiving their wisdom and power from the great Head of the church. To slight and disregard the word spoken by Christ's representative is not only showing disrespect to the man, but also to the Master who sent him. He is in Christ's stead; and the voice of the Saviour should be heard in His representatives.<sup>2</sup>

### Summary

As a background for a study of the ministerial internship, this chapter has dealt with two related aspects of ministry: (1) the

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<sup>1</sup>Segler, p. 37.

<sup>2</sup>White, Testimonies, 4:393.

ministry of the entire laos, and (2) the gospel ministry as a special gift given to edify and teach the laos by exhortation of God's Word.

There is no valid ministry except the ministry of Jesus Christ. The church's ministry must stand the test of whether or not it is His ministry translated into our modern world. This means that no one is free, as either church or minister, to shape the ministry according to his own will. Everyone in the ministry is bound to the ministry of Jesus Christ.

In search for a biblical and theological basis for training young ministers for their task, the following elements have been noted:

1. The professional minister is to be viewed in relation to and as one part of the Christian ministry in its totality. Both the personal satisfaction and the practical effectiveness of a pastor's ministry are determined by his concept of the Christian ministry.

2. The minister's primary function is to equip the saints by means of exhortation from God's Word until "all attains to the unity of faith." It is also a leadership role based upon the "power" to render service and never on "lordship." Finally the task requires skill in keeping the laos together and at all times is critical for building the church on a sure foundation which is Jesus Christ.

3. In the training of His disciples, Jesus presents a model pattern for internship. Only as the young minister in a servant relationship takes hold of the agape attitude, presenting the "love-gift" without any hidden motives, will he succeed. Success in the ministry correlates with the willingness to sacrifice. This becomes, however, both the glory and the sacredness of the office.

4. In his person-oriented ministry Jesus prompted team

projects in which the learning pattern was geared toward cooperative behavior. Among the disciples of Jesus, this brought forth interaction, free communication, and "feedback." When the assignment came to build the Christian church, they were prepared to work in groups and with groups of people.

5. A functional and pragmatic emphasis dominated the training pattern of the early church. The church's task of reaching its goals was achieved because of people and not at the expense of people.

6. The early church leaders had a vision for supervisory and "on-the-job" training. John Mark, Timothy, and Titus grew into the ministry by gradual involvement and the apprentice system.

7. The minister is called to lead. The New Testament trainees for mission were guided toward a leadership role within preaching; they were custodians of doctrine, church policy, Christian nurture, and builders of fellowship. Again the servant and example aspects were emphasized.

8. Finally, the calling to the ministry was presented with a view to the sacredness of the office. Christ gave the gospel ministry as a gift to the church, and only as it results from the divine call does the office have validity.

The following chapter moves to a discussion of field education as an essential ingredient for ministerial training.

## CHAPTER III

### FIELD EDUCATION FOR INTERN MINISTERS IN ITS HISTORICAL AND PHILOSOPHICAL SETTING

Field education for ministry is a more recent phenomenon developing into an academic discipline only since World War II.

Niebuhr reminds us:

The requirement that academic work in classroom and library be accompanied by active participation in church work has been increasingly accepted during the past twenty years. A majority of the schools now require the students to do "field work". . . . This whole movement during the last twenty or thirty years has been so rapid that its organization and direction remain somewhat in arrear.<sup>1</sup>

The terms "field education" or "field training" encompass a variety of meanings with no clearcut definitions. Simply put, the terms refer to whatever activities theological students or intern ministers engage in beyond strictly academic studies, and which a seminary or church has decided to call "fieldwork."<sup>2</sup> The discipline came about as a fortuitous combination of students' and parish needs.<sup>3</sup> As the ministers confronted obstacles and frustration in the parish, their desire for more skill and know-how increased.

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<sup>1</sup>H. Richard Niebuhr, Daniel Day Williams, and James Gustafson, The Advancement of Theological Education (New York: Harper and Brothers, 1957), p. 22.

<sup>2</sup>Charles R. Feilding, Education for Ministry (Dayton, OH: American Association of Theological Schools, 1966), p. 221.

<sup>3</sup>Ibid., p. 219.

In this chapter we (1) look at ministerial training from a historical point of view; (2) observe present-day debate on the point of field-training; (3) consider training patterns within the early Adventist movement, particularly as they relate to Scandinavia; and (4) reflect on present-day Adventist field-training and its philosophy.

### A Historical Survey of Ministerial Field Training

In earlier periods of church history, we find little evidence of concern for either formal or practical training for Christian leadership.<sup>1</sup> It has been suggested that this is due in part to the emphasis on the charismatic gift which outlasted the Apostolic Age. The gifts or charisms instructed and directed the newly born church (1 Cor 12), and leadership was a matter of employing these gifts. In the latter part of the second century, the growing self-consciousness of a church locked in debate with pagans and Jews on the one hand and heretical schools of Gnostics on the other undoubtedly called for systematic and concentrated training for those who should lead out.<sup>2</sup>

It is of interest to observe the training atmosphere in one of these early school settings. The Catechetical School of Alexandria revolved around a person called the Master appointed by the Bishop. When this school was at its height, it was under the leadership of the famous Origen. The school was not an impersonal, coldly academic

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<sup>1</sup>Harold H. Rowdon, "Theological Education in Historical Perspective," Vox Evangelica 7 (1971):75.

<sup>2</sup>Ibid., p. 76.

institution, even though the encyclopedic curriculum--all the sciences, dialectics, criticism, arithmetic, and both geometry and astronomy--was offered. But it is said that

Origen transformed his disciples still more by his personal influence than by his scholarship. He was not a lecturer who merely appeared from time to time before an audience; he was a master and tutor who lived constantly with his disciples.<sup>1</sup>

This seems to have been a training pattern remaining from the early church. The necessity of charismatic gifts and practical experience was still emphasized, but a personal relation in which the tutor lived with his students was common. This changed in the early medieval period as theological training was confined to the seclusion of the monasteries.<sup>2</sup>

There were, nevertheless, exceptions in which the "training on the job" method continued. In the fifth century, Bishop Germanus of Auxerre in Gaul functioned as a tutor for the student St. Patrick, the first missionary to Ireland.<sup>3</sup> Bishop Germanus is said to have been a man with a missionary vision. As a former general, he gave his trainees both formal and practical guidance.

Two contrasting educational movements were born in the medieval period. The first, Scholasticism, was academic and intellectualistic. So dominant was intellectualism that developing universities required only book instruction to prepare men for medical practice.<sup>4</sup> Generally speaking, the same pattern was followed by the theological seminaries.

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<sup>1</sup> Jules Lebreton and Jacques Zeitler, The History of the Primitive Church (New York: Macmillan Company, 1949), 4:951.

<sup>2</sup> Rowdon, p. 77.

<sup>3</sup> Ibid.

<sup>4</sup> S. A. Witmer, Education with Dimension (New York: Channel Press, 1962), p. 134.



The other educational movement, developed by the medieval guilds, was practical. Both professional guilds and trade guilds subordinated theoretical learning to the practical. Each student learned individually as an apprentice to his master.<sup>1</sup> Preparation for most vocations was secured through apprentice training.

In the late Middle Ages, the university compound such as at Oxford and Paris came into existence. The bishop's responsibility of providing clerical training disappeared and from this time forward Scholasticism dominated theological training. A study program required up to seventeen years and the entire curriculum became less and less related to the ministry. It was geared rather to a life of academic scholarship.<sup>2</sup>

Parallel in time frame was the experience of the Church of the Alps, the Waldenses. They had a very vigorous gospel ministry and a unique training program consisting of three elements:

(1) formal teaching with the Scripture as the main source; (2) periods when the student went to a remote place to "consolidate" truth (this stage lasted up to a year); and (3) practical application in which students were sent out two by two to make the gospel known.<sup>3</sup>

The Reformation period did not emphasize a field training program. However, both in Wittenburg and Geneva stress was placed upon a return to Bible-oriented ministerial training.<sup>4</sup> In the period

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<sup>1</sup>Ibid., p. 135.

<sup>2</sup>Rowdon, p. 79.

<sup>3</sup>William Earle Hilgert, Religious Practices of the Waldenses and their Doctrinal Implications to A.D. 1530 (M.A. thesis, Seventh-day Adventist Theological Seminary, 1946), pp. 80, 81.

<sup>4</sup>D. P. Kingdon, Training for the Ministry (n.p., 1969), p. 4ff.

following the Reformation, some bishops again took up personal instruction for the equipping of prospective ministers. Later Bishop Lightfoot, for example, gathered graduates around him at Durham,<sup>1</sup> re-emphasizing the principle of "learning on the job." Bishop Fraser of Manchester told his diocesan synod on November 26, 1874:

If incumbents give a title to a young curate, it seems to me that the incumbent is just as much bound to teach the curate how to do the work to which he is called as a joiner would be to teach an apprentice his trade.<sup>2</sup>

### The American Approach to the Preparation of Ministers

Both educational systems mentioned above were transplanted to North America during the colonial era,<sup>3</sup> and both lived on. Theological training was based on scholastic achievement and followed very closely the European pattern.

To the Puritans, an educated ministry was indispensable. In their opinion it was the educated leaders who had broken the shackles of the papacy. Therefore, strong educational centers such as Harvard and Yale were established, and all proper teaching was channeled through a trained ministry.<sup>4</sup>

The Great Awakening brought about a realization of the need for theological training with special emphasis on preaching. Within

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<sup>1</sup>Rowdon, p. 83.

<sup>2</sup>F. W. B. Bulloch, A History of Training for the Ministry of the Church of England and Wales from 1800-1874 (St. Leonards-on-sea: Budd and Eillatt, 1955), p. 3.

<sup>3</sup>Ibid.

<sup>4</sup>Earl West, "Ministerial Education in America," A Survey Restoration Quarterly 17:2 (1974):66.

the Awakening Movement preachers were produced who could stimulate the hearts and wills of people.<sup>1</sup> We do not find specific reference to field training, but the gospel ministry was more oriented toward field action. Material and commercial prosperity, along with other forces in seventeenth and eighteenth century New England, thwarted some of the Puritans' objectives. The gospel ministry retreated into secularism and laxity. The prominent schools came under the attack of revivalists such as Gilbert Tennent and Jonathan Edwards who condemned Harvard and Yale for failing to be "nurseries of piety," and accused the professors of being more concerned with teaching human learning than true religion.<sup>2</sup>

In the pre-Civil War period when the West needed preachers, Charles Finney launched a strong assault against traditional ministerial education. He accused the seminaries of emphasizing irrelevant matters so that young ministers were not fitted for winning souls.<sup>3</sup> Again we detect an urge toward practical skill. As a leader of revivalism, Finney pleaded for

. . . more exciting preaching to meet the character and wants of the age. . . . We must have exciting, powerful preaching, or the devil will have the people.<sup>4</sup>

On the other hand, Dr. John W. Nevin, a German Reformed pastor and professor, argued that the religious system of revivalism stressed

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<sup>1</sup>West, p. 69.

<sup>2</sup>Richard Hofstadter, Anti-Intellectualism in American Life (New York: Knopf, 1964), pp. 72, 79.

<sup>3</sup>Charles G. Finney, Lectures on Revivals and Religion (New York: 1835), pp. 273, 376.

<sup>4</sup>Ibid.

feeling at the expense of faith. What Nevin wanted in the place of revivalism, which for him was equated with emotionalism, was a ministry

. . . apt to teach; sermons full of unction and light; faithful, systematic instruction; zeal for the interests of holiness; order and discipline; patient perseverance in the details of ministerial work.<sup>1</sup>

#### Emphasis on Field Training in Recent Years

In more recent years the conviction that content courses, library research, and actual church work should be unified in ministerial training has been deepened among most church bodies.

In 1946 the first field conference on field education was held in the USA.<sup>2</sup> And it became generally recognized that properly directed experience in actual church and institutional work is the way that skills are acquired for the ministry.<sup>3</sup>

But the trend toward a more balanced program has proceeded rather slowly. In a study report by Charles R. Feilding in 1966, the following observation was made:

The greater part of theological curriculum today appears to be off on a vast archeological dig, pre-occupied with the long ago and largely oblivious of the purpose of the expedition. . . . The student seems always to be moving backward with his Bible to Palestine, Babylonia, Assyria, or ancient Corinth; but he will find no parish there. Knowing about the superiority of the religion of Israel old or new among the nations of yesterday is not a substitute for testing the faith of Israel in the culture of today.<sup>4</sup>

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<sup>1</sup> Jerald C. Brauer, Protestantism in America (Philadelphia: Westminster Press, 1953), pp. 122, 123.

<sup>2</sup> J. Christy Wilson, ed., Ministers in Training (Princeton, NJ: Theological Book Agency, Princeton Theological Seminary, 1957), p. 2.

<sup>3</sup> Ibid.

<sup>4</sup> Feilding, p. 10.

As the debate grew in intensity, several seminaries in the USA investigated their own curricula. A study of "What the Episcopal Church Is and Is Not Doing in Theological Education" was prepared for the General Convention of the Episcopal Church by Pusey and Taylor in 1967.<sup>1</sup> One of the general observations on the church's seminary curriculum reads as follows: "Too much of the curriculum is oriented toward the past, and the teaching is too detached, too abstract, too little related to the life of students and their contemporaries."<sup>2</sup>

Some suggestions that this study by Pusey and Taylor offered for improved education are worth noticing: (1) supervised field education from the beginning of the theological course, (2) a requirement of clinical pastoral training in all schools, (3) the use of case method and/or process method of teaching whenever it is suitable, and (4) team efforts, both in the classroom and in the field.<sup>3</sup>

Clive Porthouse, in 1970, suggested that any curriculum or course-work should aim "to make men able and concerned to think theologically about all that happens around them,"<sup>4</sup> and that practical pastoral studies should be considered as a major portion of the curriculum.<sup>5</sup> In 1971, Browne Barr argued that "drastic radical reform of education for parish ministry is long overdue. . . .

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<sup>1</sup>Nathan M. Pusey and Charles L. Taylor, Ministry for Tomorrow: Report of the Special Committee on Theological Education (New York: Seabury Press, 1967).

<sup>2</sup>Ibid., p. 93.

<sup>3</sup>Ibid., pp. 96-97.

<sup>4</sup>Ministry in the Seventies (London: Falcon Books, 1970), p. 165.

<sup>5</sup>Ibid., p. 166.

Training ministers . . . has become peripheral to the training of scholars, teachers, journalists, social scientists, etc.<sup>1</sup> The same year (1971) field experience was the theme of the summer issue of Theological Education in which Feilding's study report of 1966 was again the main issue of discussion.

A recent endeavor to describe proper preparation for the ministry is a project begun in 1973 by the American Association of Theological Schools (AATS). The aim of the three-year study, called the "Readiness for Ministry Project," has been "to encourage and enable seminaries to be more effective in preparing men and women for service in contemporary ministry."<sup>2</sup> One of the methods of assessment included in the Readiness package involves field observation. The research team has, as one project, "sought to develop a behaviourally-anchored rating scale as a means of improving the quality of field observation."<sup>3</sup>

#### Training of Adventist Ministers

The training of younger men through experience working with older men was the first method of training ministers employed in the Adventist movement. John N. Loughborough, for example, was a teenage preacher (sometimes called "the boy preacher") in a First-day Adventist Church. So he was not without experience when he joined the Seventh-day Adventist movement in 1852 at the age of

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<sup>1</sup>"Lineaments of Seminary Renewal," The Christian Century, January 27, 1971, p. 97.

<sup>2</sup>David S. Schuler, "Readiness for Ministry Implementation in Church and Seminary," Theological Education 12/3 (Spring 1976):143.

<sup>3</sup>Ibid., p. 147.

twenty.<sup>1</sup> His training was not extensive, consisting only of a six-week "horse and buggy"<sup>2</sup> campaign with Hiram Edson in Western Pennsylvania.

When tent meetings were started, they became the first school for the training of ministers. A young man often began by being tent-master or helping with the physical arrangements. He learned by observing and preaching occasionally until there was a call for him to begin full-time preaching.<sup>3</sup>

The same training pattern was also followed by the second generation of Seventh-day Adventists. George Butler trained in the 1860s under Loughborough, Bordeau and Cornell.<sup>4</sup> A. G. Daniels received his training under Butler in the late 1870s. When an Adventist school was started in Battle Creek, men like Irvin H. Evans and Willie White attended with a view to ministerial preparation,<sup>5</sup> but these men first of all learned their task in the field of labor.

#### Training Pattern in Scandinavia

The same pattern of training the ministry was used in Scandinavia as was used in America. The first Adventist ministers who went to Scandinavia had been trained in the United States. John G. Matteson, the pioneer minister to Denmark, Norway, and Sweden, had more formal

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<sup>1</sup> Arthur Whitefield Spalding, Origin and History of Seventh-day Adventists IV (Washington, D.C.: Review and Herald Publishing Association, 1961), 1:209.

<sup>2</sup> Ibid., p. 216.

<sup>3</sup> M. Canright, "Glencoe, Minnesota," Review and Herald, August 6, 1872, p. 62.

<sup>4</sup> Spalding, 2:23.

<sup>5</sup> Ibid., pp. 31-34.

education than those who followed him. Before receiving the Advent message, he attended the Baptist school in Chicago and studied Greek, Hebrew, theology, and history.<sup>1</sup> John Rosqvist, also a pioneer preacher to Sweden, started out in the colporteur work.<sup>2</sup> As he grew in field experience, he started preaching. O. Johnson, who started the work in Finland in 1892, was a carpenter<sup>3</sup> but had preached and had field experience in Sweden. Many of these men within the Advent movement in Scandinavia were self-made men who had studied the Bible and felt a strong urge to preach.

O. A. Olsen, a native of Norway who became General Conference president in 1888, worked in Scandinavia before becoming a leader in the Adventist Church. He conducted mission schools for the Bible workers in Christiania<sup>4</sup> (now Oslo). When Olsen reported to the 1889 General Conference session, he stated: "The subject of schools is much agitated by our brethren there [Scandinavia]. They are earnestly pleading for help in this line."<sup>5</sup> On January 30, 1890, a mission school was again opened in Christiania. Most of the workers in Denmark and Norway were present in order to learn how to become more efficient in their work.<sup>6</sup> But Olsen was not satisfied, and in

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<sup>1</sup>Lewis Harrison Christian, Sons of the North (Mountain View, CA: Pacific Press Publishing Association, 1942), p. 138.

<sup>2</sup>Spalding, p. 209.

<sup>3</sup>"Finland," Missionary Magazine 10/10 (October 1898).

<sup>4</sup>M. Olsen, Origin and Progress of Seventh-day Adventists (Washington, D.C.: Review and Herald Publishing Association, 1925), p. 359.

<sup>5</sup>General Conference Bulletin, October 18, 1889, p. 4.

<sup>6</sup>Year Book of the Seventh-day Adventist Denomination (Battle Creek, MI: Review and Herald Publishing Company, 1890), p. 68.



1892 he stated in a letter to Ellen G. White: "My greatest anxiety is in regard to the ministry. The people are going ahead of the ministers in many instances. . . ."<sup>1</sup> That Olsen also had Scandinavia in mind, having worked in that field for close to three years, seems logical.

Olsen had a burden for ministerial training which would include field practicum. Some specific counsel, giving certain internship principles, is found in Olsen's 1895 correspondence with W. C. White:

You speak of ministers' school, and of their seeming necessity for a time after the Minneapolis meeting. That is true; I presume that you also understand that ministers' schools which have been conducted with our regular schools, such as we are holding at the present time, are not conducted for our older laborers, but for new ones who are coming into the work. Your suggestion that the young men could go with the older ministers and by that means receive instruction and help is good. I agree with it heartily, and where that can be done successfully it will answer the purpose quite well; but you will call to mind, as you gave the matter more thought, that we have comparatively but few in the different Conferences who are qualified to assist the young ministers who are entering the work. I feel sorry that it is so, it has been a matter of much study to me.<sup>2</sup>

O. A. Olsen was receptive to W. C. White's suggestion for supervisory training. This was a model also used in Scandinavia. But supervision was a great problem; the senior pastors often neglected their responsibility or were not qualified to communicate methods and ideas to the interns. A well-known evangelist and pastor, Ole Jordal, who started his internship in 1918, relates:

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<sup>1</sup>O. A. Olsen to E. G. White, October 4, 1892, E. G. White Research Center, Andrews University, Berrien Springs, Michigan.

<sup>2</sup>O. A. Olsen to W. C. White, October 8, 1895, E. G. White Research Center, Andrews University, Berrien Springs, Michigan.

"In the intern year I was sent out in the district to sell tracts, and the only report I was expected to give was the number of tracts sold."<sup>1</sup>

As formal ministerial training became compulsory to make a minister eligible for a call to the ministry, the missionary schools, as they were called, taught practical subjects such as homiletics, evangelism, and church policy. The Bible teacher led out in public evangelistic campaigns at which the students observed and received their first exposure to evangelism. Emphasis was put on mission, witnessing, and personal contact in the entire school program. Leadership roles and administrative insight were fostered through the Missionary Volunteer (Youth) Society.<sup>2</sup> There was, however, little exposure to field training in churches outside the missionary school's own congregation.

After the required school program, internship could require from half a year to three years. There was, however, no systematic program. Much depended on the senior pastor, his ability to inform, to lead out in evangelism, and to supervise pastoral work that was meaningful.

In both Europe and the USA, more recent ministerial training has been carried on in the scholastic tradition. Spiritual and academic preparation was acquired in a sort of "ivory tower," on a "balcony" removed from the masses. Ministerial training in the Adventist church has followed the same trend. As the mission schools

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<sup>1</sup> Interview with Ole Jordal, retired pastor of the Seventh-day Adventist Church, Oslo, Norway, June 1973.

<sup>2</sup> Leif Kr. Tobiassen to Rolf Kvinge, 1976.

disappeared in Scandinavia, academic requirements were increased. Having passed the Matricial exam, the prospective interns went to Newbold College in England or another college and then to the Seventh-day Adventist Theological Seminary in the USA. Some field experience was obtained, but not enough to prepare the interns to face responsibilities in the field, and thus the pendulum seems to have swung from the one extreme of mostly apprentice training to a theological education which could best be acquired without the "diversion" of too much actual work in the church. Having observed interns take up their ministerial assignments in several conferences, we can affirm the following statement:

The training of ministers traditionally has been a highly cerebral process in which students have attempted to make mental copies of ideas on the basis of verbal information transmitted through books and lectures.<sup>1</sup>

#### Recent Training Development in the Seventh-day Adventist Church

In 1929 a formal internship plan was developed to bring prospective ministers into the field after their preparatory theological course work was finished.<sup>2</sup> It was stipulated that the internship period was to be two years of practical training under the leadership of experienced pastors and evangelists.<sup>3</sup> This relatively early move toward field training under supervisory direction resulted from a realization that lack of proper training cripples the ministry.

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<sup>1</sup>Leicien E. Coleman, Jr., "Simulation Games in Seminary Instruction," Theological Education 9 (Winter 1973):141.

<sup>2</sup>"Minister," SDA Encyclopedia, 1966 ed., 10:901.

<sup>3</sup>Ibid.

Very much has been lost to the cause by defective labors of men who possess ability, but who have not had proper training. They have engaged in a work which they knew not how to manage, and as a result have accomplished but little. They have not done a tithe of what they could have done had they received the right discipline at the start.<sup>1</sup>

J. L. Shuler was chosen in 1937 director of a new evangelistic "school" which was commissioned to a "distillation and distribution" of evangelistic methods.<sup>2</sup> The field school operational plan called for local conferences within the Union to send younger workers to participate in designated evangelistic campaigns. Shuler's experience in the field school of evangelism lead to several important additional measures in the development of evangelistic methodology in the Adventist Church. One of these was the stimulation of greater attention to practical evangelistic training at Adventist colleges, with more men of evangelistic experience added to the faculty. Persons connected to these new field-oriented positions were men like R. Allan Anderson appointed in 1938 to the Bible department of La Sierra College, Arlington, California, and later George E. Vandeman and E. C. Banks who both taught at Emmanuel Missionary College (now Andrews University) in Berrien Springs, Michigan. Both schools enlarged in this way their own field schools.<sup>3</sup>

The development of an Advent methodology reached a significant point in 1939 with the "field school program" incorporated into the

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<sup>1</sup>Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1948), p. 78.

<sup>2</sup>Howard B. Weeks, Adventist Evangelism in the Twentieth Century (Washington, D.C.: Review and Herald Publishing Association, 1969), p. 176.

<sup>3</sup>Ibid., p. 178.

curriculum of the Seventh-day Adventist Theological Seminary.<sup>1</sup> This move was further strengthened as the General Conference of the Seventh-day Adventist Church at its session in 1941 voted several recommendations which called for more field participation for prospective ministers.<sup>2</sup> Men who lead out as tutors in these field schools for apprentice evangelists and pastors were J. L. Shuler, Melvin K. Eckenroth, Fordyce W. Detamore, and George E. Vandeman.

In 1953 the Ministerial Training Advisory Counsel was organized, and the recommendation was made for the improvement of the ministerial training program on all levels. Connected to the seminary field-training program in the fifties and sixties were specialty men such as Bruce Johnston, Edward C. Banks, and Don Jacobsen.<sup>3</sup> There was, however, the continual insistence on improving the field program. In 1974 Don Jacobsen, in his dissertation, "Preparation for Ministry: A Study of the 1969-1973 Graduates of the Seventh-day Adventist Seminary," prepared a questionnaire which included a section dealing with changes the ministers wished to see in the Seminary curriculum. Of the graduates who were surveyed (292 responses) the following recommendations, among others, were included:

1. A minimum of one year of field experience mandatory between college and seminary during which time the candidate is exposed to various kinds of ministry experience.

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<sup>1</sup>Ibid., p. 282.

<sup>2</sup>"Ministerial Association," SDA Encyclopedia, 1976 ed., 10:902.

<sup>3</sup>Weeks, p. 282.

2. A tailoring of curriculum to the students' specific needs, interests, gifts, weaknesses, and strengths.

3. Development of an increasingly intimate relationship between the seminary and those pastors of nearby churches which serve as laboratory for the students. These pastors chosen for the contextual teaching assignment should demonstrate the ability to make classroom material biblically oriented and ministry centered.<sup>1</sup>

These, along with several other issues in the recommendations amounted to the urging of more involvement for ministerial students in evangelism, health, counseling, preaching, church administration, and pastoral practicum.

The Adventist Church was open to these recommendations, and the urge for more efficiency in practical ministry went on. The Ministerial Association<sup>2</sup> took another step on May 3, 1976, to edit one of its guidelines to read: "The present program for ministerial training operating in North America calls for graduate work leading to the Doctor of Ministry degree."<sup>3</sup> Such an upgrading of ministerial education indicates a church leadership with high goals and objectives. It suggests a desire and drive to offer the best preparation possible

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<sup>1</sup>Don Jacobsen, "Preparation for Ministry: A Study of the 1969-1973 Graduates of the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan" (D.Min. dissertation, Howard University, 1974), pp. 98, 99.

<sup>2</sup>A branch of the General Conference, headed by a secretary and three associate secretaries, that endeavors through its professional journal The Ministry, its conventions, institutes, and evangelistic field schools to elevate the spiritual experience and increase the efficiency of its ministerial, evangelistic, and other Gospel workers. SDA Encyclopedia, p. 799.

<sup>3</sup>General Conference Ministerial Association, Minutes of meeting of the North American Advisory, May 3-5, 1976, p. 1.

for prospective ministers before they take up pastoral or evangelistic work on their own.

Several similar recommendations directed especially toward field education are as follows:

1. That a beginning minister have practical experience in the life and work of the local church and in an evangelistic program under the supervision of the qualified minister.<sup>1</sup> This principle was penned early in the history of the church by the pioneer writer, Ellen White, in the following words:

In gaining a preparation for the ministry, young men should be associated with older ministers. Those who have gained an experience in active service are to take young, inexperienced workers with them into the harvest field, teaching them how to labor successfully for the conversion of souls. Kindly and affectionately, these older workers are to help the younger ones to prepare for the work to which the Lord may call them.<sup>2</sup>

It was also early stated that these supervisors need to be educators<sup>3</sup> who can keep themselves under the discipline of God. Only as the minister-supervisor is able to present balanced assignments, carefully and specifically outlined, will the tasks of the intern provide a purposeful orientation.

2. Another principle stressed by the Adventist Church is that "internship is learning to actualize the seminary knowledge in the living situation of the church."<sup>4</sup> This indicates a model in theology. Seventh-day Adventism is firmly Bible-oriented with a

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<sup>1</sup>So You're an Intern: Guidelines for Ministerial Interns (Washington, D.C.: General Conference Ministerial Association, 1968), p. 2.

<sup>2</sup>Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1936), p. 101.

<sup>3</sup>Ibid.

<sup>4</sup>So You're an Intern, pp. 2-3.

strong belief in the historical and theological truths of the Bible. Because Holy Scriptures of the Old and New Testaments were given by inspiration of God, and thereby contain an all-sufficient revelation of His will to men, practical training rests on how the intern is able to relate and integrate theological categories into ministerial practice. It becomes the supervising minister's task to facilitate this kind of learning.

3. Another purpose of internship, according to church authority, is that of "proving the divine call to the ministry."<sup>1</sup> Thus, from an organizational point of view, the internship is seen as a proving ground. A young minister is expected to show certain qualities and aptitudes before being given the responsibility of pastoring by himself. Should he not prove his call or his ability, he may be guided elsewhere for his own good and for the best interests of the church.

4. The efficient administration of a church is another very significant portion of the intern's training. According to policy, he should endeavor to learn as much about the practical operation of all departments of the church as possible. As a "large portion of the minister's time will be given to task-oriented activities,"<sup>2</sup> an intern should be given first-hand experience in all phases of church activities.

5. During a period of training, the total development of the worker is more fully realized, "if his experience can be gained

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<sup>1</sup>General Conference of Seventh-day Adventists, Working Policy, 1929.

<sup>2</sup>So You're an Intern, p. 4.



under at least two men<sup>1</sup> with different ministries. Besides being oriented in pastoral phases which involve district and pastoral experience, the intern should also have active soulwinning experience. "To win souls to the kingdom of God must be their first consideration."<sup>2</sup> In this endeavor the Adventist minister has the same mission as John the Baptist; not just to encourage repentance but to teach reformation--a change of life-style within an eschatological setting.<sup>3</sup> At present, health-evangelism, following Christ's method of addressing the whole man, is a pattern strongly emphasized in the ministerial training program. To present a gospel of salvation, healing, and blessing should become the genuine desire of a minister-to-be.

6. A more recent proposal for improvement in field training was presented by Steven P. Vitrano, chairman of the department of Church and Ministry in the Seminary, to the annual Council of the Seventh-day Adventist Church and voted in 1979. Recognizing that there are aspects of ministerial training that require a field setting, the proposal outlines a program for teaching Public Evangelism, Personal Evangelism, Pastoral Ministries, and Church Policy during the ninth or last quarter of the M.Div. degree curriculum. This quarter is seen as a bridge from the M.Div. residency experience to the actual field activity of the professional minister. In that sense it may be seen as the beginning of an internship program. This

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<sup>1</sup>Ibid., p. 2.

<sup>2</sup>General Conference Ministerial Association, Minutes of meeting of the World Advisory, October 3-8, 1976, p. 2.

<sup>3</sup>Ibid., p. 12.

plan lends itself to that "bridge" experience because the student does his ninth quarter in the area where he will be interning and thus becomes familiar with ministry and the administration of ministry in that socio-cultural setting where he is employed. To accommodate the particular needs of the field where the training takes place, several models of the program have been designed. It is required, however, that this training be completed during the first calendar year following the completion of the eighth quarter in residence. Upon completion of the ninth quarter requirements, the degree is conferred.

To summarize, the purpose of full training and internship, according to the Adventist Church, includes: (1) being trained into the ministerial profession by a minister-supervisor, (2) learning to apply biblical truth in real-life situations, (3) proving one's call, (4) learning to provide administration for a church, (5) learning to win people to Jesus following His method of presenting the Gospel to the whole man, and (6) learning to do personal witnessing for Christ and teaching laypeople to do the same.

Turning now to the key issues dominating the present-day debate over field involvement for ministerial trainees, we consider first a philosophical framework.

#### A Philosophy of Field Work

The primary idea behind practical training is to give the minister-to-be an opportunity to learn the skills, techniques, and instruments of his calling.<sup>1</sup> This important part of ministerial

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<sup>1</sup>Wilson, p. 3.

training is, according to Feilding, not simply a matter of field employment or field service.<sup>1</sup> The fact that a prospective minister has been employed in a certain area does not necessarily guarantee that he has received professional training. For field education there must be a "field" where some educational agency can plan and control the educational continuum.<sup>2</sup> Thus we have to differentiate between field employment or service and field education.

The intended purpose of the church in its seminary field education seems to be a professional education in which the practical training program is integrated with theoretical study. It is important that as the intern identifies religious questions in his experience, he is able to evaluate them in relation to his theological resources.<sup>3</sup>

Does that mean that if an intern is acquainted with theology, field education becomes the how-to-do-it phase, the introduction to or first use of the skills and techniques of the profession? Some feel it that way. There is, however, more to field training than that. It should, at its best, involve a sharpening of a student's or intern's diagnostic and analytic capacities.<sup>4</sup> Merely being immersed in a practical situation is not necessarily an educational experience. This leads to the next issue.

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<sup>1</sup>Feilding, p. 222.

<sup>2</sup>Ibid., p. 233.

<sup>3</sup>George J. Dyer, "The Laboratory in Theology," Theological Education 7/4 (Summer 1971):262.

<sup>4</sup>Keith R. Bridston, "Ministry is an Art, Field Education and the Case," Theological Education 11/4 (Summer 1975):317.

Professional Training and Occupational  
Identity

A profession is generally understood to be an occupation which has its origins in higher education and is generally accessible to the whole community.<sup>1</sup> In other words, a professional person engages in learning for the sake of others.

The ministry has long been considered one of the learned professions which has its service rooted in a body of knowledge, "undertaken within an institution in the public realm, responsible to norms of excellence established and maintained by the group of practitioners itself."<sup>2</sup> This means that as a minister has completed his academic training, he has gained a body of knowledge. Because part of his training occurred in the field, a cluster of skills has been obtained. His vow to the institution, responsibility to the church, and dedication and love for God and his fellowmen have set the minister apart as a professional.

The function of professional education, which is partly internship, is not first of all to prepare a person for a lifetime of practicing his skill but rather to provide the education necessary for "entry into the profession with the basic competence necessary to assume responsibility for professional self-development."<sup>3</sup> But a question quite pertinent in the present debate is how the ministry

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<sup>1</sup>Feilding, p. 241.

<sup>2</sup>James D. Whitehead and Evelyn Eaton Whitehead, "Educational Models in Field Education," Theological Education 11/4 (Summer 1975): 270.

<sup>3</sup>James D. Glasse, "Seminaries and Professional Education," Theological Education 8/1 (Autumn 1971):4.

can reach its fulfillment if the academic model, with its analysis, criticism, speculation, and often detachment from the masses of people remains the dominant part of ministerial training?

According to Glasse, decision making is very nearly the center of professional activity.<sup>1</sup> A professional model for training ministers must include the assumption of responsibility and the making of decisions. In the early church, the apostle Paul charged the elders "to take heed . . . to all the flock . . . as they were made guardians" (Acts 20:28, RSV). A parish does not so much need academic specialists who can reflect on questions and advise others as it needs professionals who in addition to academic expertise also assume responsibility in society.

In order for the intern to reach this stage of bringing his resources of academic disciplines to bear on the practical tasks at hand, he should develop early an occupational identity, an image of himself as a professional.<sup>2</sup> Identification with the task creates awareness. This does not mean that the intern ceases to see himself as a learner but rather that he must learn how to learn in the future.<sup>3</sup> No one leaves the stage of training with sufficient skill for the remainder of a career. But as Mark Rouch states:

The best time seriously to approach skill development is soon after full-time professional practice has begun, and the requirements of the job are experienced daily.<sup>4</sup>

Thus we may conclude that in order to experience professional competence, which may include (1) the ability to function freely and

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<sup>1</sup>Ibid., p. 8.

<sup>2</sup>Ibid., p. 6.

<sup>3</sup>Ibid.

<sup>4</sup>Competent Ministry (Nashville: Abingdon Press, 1974), p. 45.

fully as a person, (2) knowledge, (3) skill, and (4) imagination, an early occupational identity is profitable. In view of the fact that professionalism develops through observation, guidance, and step-by-step skill development, another issue in the debate is the role of supervision.

### Supervision and the Process of Integration

In the past, preparation for most vocations was secured through apprentice training.<sup>1</sup> Today we speak of students or intern ministers being under supervision. A very general definition of supervision would be "to oversee the carrying out of some task,"<sup>2</sup> or a process whereby a professional practitioner guides and teaches a beginning practitioner in a professional skill.<sup>3</sup> It requires an institution within which intern and supervisor can negotiate a "contract for learning."<sup>4</sup>

Due to an increased understanding of professional vocations, the term supervision has undergone certain developments. Recent usage of the term "supervision" may include the concept of an educational process. So whenever there is a group of students for whom theory and experience are interrelated and a teacher-supervisor who listens, asks questions, confronts, supports, and gives input in a

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<sup>1</sup>Witmer, p. 135.

<sup>2</sup>Charles E. Hall, Jr., "Educational Strategy with Primary Focus on Supervision," Theological Education 12/1 (Fall 1975):70.

<sup>3</sup>Ibid., p. 71.

<sup>4</sup>Thomas W. Klink, "Supervision," Theological Education 3/4 (Autumn 1966):176.

dialogue related to concepts and experience, supervision is taking place.<sup>1</sup>

It is generally felt that the educational part of supervision can be phrased as follows:

Supervision is a form of ministry, it has a theory and skills that can be learned. Ministerial experience can be analyzed, reflected upon, evaluated, and learning/insights appropriated for future experiences. Supervision will enrich the enterprise of theological education. Supervision will also provide the key link in a program of continuing education for people in ministry.<sup>2</sup>

The educational process of supervision may include or involve three dimensions:

1. It often is undertaken during a period of anxiety which springs from involvement in professional training.<sup>3</sup> The feeling of anxiety often occurs because the educational aspect seems to be secondary to needs of the church or the parish. The church or conferences set of goals have priority; these the supervisor also is obliged to follow, and the intern works under strain and stress. This is not ideal.

It is well to keep in mind that anxiety can also be experienced by the supervisor. His ability to create assignments in which this anxiety can be used and not avoided becomes one of the dynamics of supervision. Klink states:

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<sup>1</sup> Hall, p. 71.

<sup>2</sup> George I. Hunter, Supervision and Education--Formation for Ministry (Cambridge, MA: Massachusetts Episcopal Divinity School, 1982), p. 8.

<sup>3</sup> Klink, p. 180.

If no student makes a significant mistake during a training period, the odds are that the supervisor has so protected himself from anxiety by cautious assignment or overly close guidance, that the student has not been learning much he did not already know. Any training program which merely provides labor more cheaply than full-time and properly qualified staff is not an educational program but a system of exploitation.<sup>1</sup>

2. Another dimension of the educational process of supervision involves defining a program of activities and duties which corresponds to the intern's educational objectives and the needs of the church.

The anxiety that often prevails during supervision can best be dealt with by defining a set of activities or focusing attention on the job description. Such a definition of expected responsibility for the intern may be presented by the senior pastor in cooperation with the conference that has called the man and the church board of the church in which he is going to serve. Thus the intern feels accepted as a beginning pastor. He has a place among other professionals.

3. Finally, the process of supervision enables the intern to inform practice with knowledge. Recent studies have indicated<sup>2</sup> that there exists a present trend in field training today where the method of learning is only related to concrete functions in doing a task rather than basing anything on cognitive learning.<sup>3</sup> This is a key issue in present field-training debate and is perhaps a necessary

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<sup>1</sup> Klink, p. 181.

<sup>2</sup> Doran McCarty, The Supervision of Ministry Students (Atlanta, GA: Home Mission Board, Southern Baptist Convention, 1978), p. 27.

<sup>3</sup> Ibid.



reaction against the scholastic pattern that still dominates ministerial training.

However, an intern needs a body of knowledge in order to operate. This knowledge suddenly becomes important, not as an academic exercise but as a component necessary for fulfilling the pastoral role. Knowledge furnishes the intern's practical involvement with greater effectiveness.

The recent concern for more effective supervision has resulted mainly in the development of supervision with principles to be followed when guiding interns through the first ministerial experiences. As interns are confronted with new experiences, they begin early to categorize and then refine their categories so that more specific data can be related to the same structure of ideas. In categorization of knowledge, experience gained from one situation may be related to another.<sup>1</sup> This is a pattern often followed in academic training. However, field experience asks not only for categorization but also demands responses to the manifold situations of ministerial need. This often creates tension regarding professional skills, professional identity, the very vocation of an ordained person, and the intern's theological reflections.<sup>2</sup> It is in such a situation that a supervisor turns the event, much as a jeweler examines a diamond, and helps the intern see what the experience in the field indicates. Questions may be asked such as what skills are to be used in such a situation? How does it feel

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<sup>1</sup>Klink, p. 190.

<sup>2</sup>William S. Pregnal and Elizabeth E. Hampton, "Training Field Education Supervisors," Theological Education 11/4 (Summer 1975):308.

to represent the church? It is also under these circumstances that it is well to recognize that the Christian emphasis on grace, faith, love, and sin have experiential roots and consequences. This leads us to the present stage in supervision.

The "action-reflection" stage. Supervision at this stage focuses its attention on the immediate acts or situation of ministry and reflects on the situation.

In order for this "action-reflection" model<sup>1</sup> to operate, certain minimum commitments are required of a pastor-supervisor:<sup>2</sup>

1. There must be a time commitment. There must be weekly conferences between supervisor and intern.

2. There must be a commitment to a discussion of questions raised by the intern rather than simple answers provided.

3. The alternatives must be held up before the intern. In an experience where several potential solutions are available, the different options should be presented.

4. The supervisor must also provide an interpretation. Frankness and openness are important.

Recent criticism of present-day ministerial training is that it tends to be "a thing of bits and patches," rather than an integrated process. The seminary provides the student with information and knowledge, but the students are left to themselves to put it all together. A supervisor may help the intern to combine theory and practical experience. One possible integrative bridge between

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<sup>1</sup> Ibid.

<sup>2</sup> Robert K. Nace, "The Teaching Parish and the Supervising Pastor," Theological Education 11/4 (Summer 1975):325.

theological curriculum and field experience is the case-method system.<sup>1</sup> The interns write up cases arising out of their field experiences. Data taken require detection, selection, analysis, and interpretation. Theory helps to deal with the data and integrate them into a meaningful whole.

The hypothesis is that this method of case writing helps the intern to move<sup>2</sup> his reservoir of theological knowledge into practical application, rather than taking action or prescribing treatments before making a systematic diagnosis, as ministers often tend to do. The inductive process may help the intern to weigh the evidence before taking action. Thus he develops a pattern for professional practice.

#### The Intern Moves toward Responsibility

The fulfillment of the internship comes when the intern is able to carry the responsibility of a professional minister. As seen above, "in-service" training occurs when supervisor and intern meet, relate, and work together. But when does the intern become capable of assuming the full responsibility of a minister? Theological education has never adequately described its concept of responsibility.<sup>3</sup>

The concept of responsibility is well developed in the medical

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<sup>1</sup>Bridston, p. 316.

<sup>2</sup>Daniel D. Williams, "The Practical Field in Theological Education," report of the Eighth Biennial Meeting of Association of Seminary Professors in Practical Fields, June 7-9, 1964, p. 19.

<sup>3</sup>Klink, p. 207.

field. It implies that every significant professional act is performed within the context of someone's accountability for it. Through a series of steps, a learner is brought from dependence upon the responsibility of others toward an increasing, but never total, independence. "The highest exercise of responsibility is the proper recognition of limitation."<sup>1</sup> So within medicine we observe that responsibility belongs to the supervisor until the intern's professional responsibility can be measured by the judgment he shows. Evaluation seems to be carried on constantly.

In the ministry, the steps are less easily defined. It seems important, however, to create a standard for growth pattern within the ministry as well. This would oblige the supervisor to involve the intern in vital rather than busy-work activities. It would also strengthen the ministry, since new ministers would be better equipped to take up their responsibilities.

#### Field Training Models and Current Concern

As stated above, dissatisfaction with certain models of theological education continues to exist within the various Christian churches. Opponents of the scholastic model constantly voice their concerns, and the church is often confronted with statements such as:

The working minister must have certain understandings and competencies which cannot be developed by doing library research and taking notes on lectures.<sup>2</sup>

There seems to be an emphasis on "ministerial education" as opposed to "theological education." The change in terminology is not

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<sup>1</sup> Ibid., p. 206.

<sup>2</sup> Coleman, p. 141.

accidental for, as is pointed out, "we have drifted into theological 'imperialism' which tends to obscure the basic religious dimension of ministry."<sup>1</sup> It is said that ministerial education needs theology, but the functional difference between theology and ministry must be recognized. Theology is concerned with undertaking Christian experience, past and present. Ministry attempts to act responsibly in response to the challenge of Christ. One is reflective, the other action oriented.

A realization of the shortcomings of field training has resulted in ongoing research to develop a suitable training model for the ministry. But there seem to be many factors involved in establishing a well-tailored program. Personnel for pastor-supervisors, the geography of the field, church leadership, seminary-church relations--all these factors and more may affect the kind of field training being offered today.

Three different models for field education are generally recognized: (1) field education as the application of theology in the practice of ministry, (2) field education as the acquisition and development of ministerial skills, and (3) field education as the locus of pastoral theology.<sup>2</sup> Each of these models expresses a different orientation toward field training, what it can do, and what it should do in preparing a prospective minister. The peculiarity of the first model is that the student has the opportunity to relate theology to experience, to integrate theological categories (sin,

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<sup>1</sup>C. Daniel Batson and D. Campbell Wyckoff, "The Purpose of Ministerial Education," Theological Education 9/2 (Winter 1973):101.

<sup>2</sup>Whitehead, p. 271.

redemption, grace) and ministerial practice. The weakness of this model, according to Whitehead, is that we can apply only what we know well so that too much emphasis is likely to be given to theological tradition and classroom work, and only reluctantly will time and energy be diverted toward field experience.<sup>1</sup>

In the second model, it is assumed that theology is properly learned in an academic setting. But then there are additional skills that a minister must acquire, and the field training fulfills this extra requirement. There is no bridge created between theology in class and practice in the field. Field education is undertaken to develop pastoral expertise in such areas as counseling, church administration, community involvement, and pastoral care.<sup>2</sup> The weakness here is that field training will have no theological function.<sup>3</sup> Skill receives the major emphasis while theological implications are rarely explored.

In the last model, the assumption is that experience and theory are in dialogue, each a source of insight and enrichment for the other. Field training in this case is properly theological. The intern should be placed in a situation in which ministerial experience can be confronted as a source of theology. The intern is not only an administrator of theological tradition; he is a pastoral theologian as well. In the field he explores the action of God in the world as surely as he explores God's action in his theology classes.

This last model comes close to what has recently been labeled "contextual learning." The assumption for this model does not begin

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 275.

with the statement: "There are some things one learns best in the classroom, others in the field." Rather it opens with the query, "What is the best context for getting at, or identifying your own learning task?" This approach to education regards the content, the learner, and the environment as all being of equal significance in the learning process.<sup>1</sup> Some feel that such a model develops a student's own resources for becoming more independent, for becoming a lifelong inquirer, for growing constantly while engaged in the work of the ministry.

### Spiritual Emphasis

As the research in this field goes on, prospective ministers ask for more involvement, not mere knowledge. They also wish to see professors' and supervisors' faith credentials<sup>2</sup> before listening to their theological expertise.<sup>3</sup> In spite of all the emphasis on the practical aspect, even this could become very impractical if the spiritual dimension is neglected. The following statement from the report of the Task Force on Spiritual Development is well taken:

If the task of a theological school is preparation for ministry, then the faculty, beyond the classroom situation, but not divorced from it, must involve themselves in this personal preparation of the candidate. They must make sure that the institution is providing all the means for personal growth and for spiritual development that are possible within its framework.<sup>4</sup>

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<sup>1</sup>Ibid., p. 163.

<sup>2</sup>Faith credentials is an experience that indicates the personal Christian experience present in a tutor's own life.

<sup>3</sup>Kirchenmann and Legg, "Some Models for Theological Education," Theological Education 4/2 (Winter 1973):128.

<sup>4</sup>"Report of Task Force on Spiritual Development," Theological Education 8/3 (Spring 1972):167.

Just as the church needs "saints," that is, unusually mature Christians, the minister-to-be needs spiritual patterns to look up to throughout his training experience. This gives the intern a path whereby he himself can become a full-grown Christian leader. He need not be afraid of being different from the average Christian. No levelling off to a poor average can be tolerated in Christian leadership.<sup>1</sup> The intern will find a challenge to "endure hardness, as a good soldier of Jesus Christ" (2 Tim 2:3), but the mood for this should be set by the trainers during the period of education.

#### Summary Reflections

1. We observe surprisingly little concern for a systematic training endeavor in the early Christian Church. The principle of conveying God-given revelation to one's fellow men was present but not spelled out in an educational pattern. This is again evident during the reformation period and during revivals, such as the Advent awakening. The same pattern was followed as Adventism reached Scandinavia.

2. Scholasticism became a dominant factor in ministerial training. This created the "ivory tower" model, in which prospective ministers received a basically intellectual education away from the people.

3. Later the general tendency toward greater emphasis on practical skill was developed. Field training was pronounced a necessity before taking up the ministerial vocation. It was thought that theological study should not be structured as if it were

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<sup>1</sup>Segler, p. 97.



intended to train future professors rather than practicing ministers. But the trend toward a more balanced program has proceeded slowly. Today the field education emphasis has spelled out (a) a field training philosophy, (b) the gist of professional identity, (c) how supervision in the field should be given, and (d) an intern's steps toward responsibility. Research in this field has come a long way.

4. The development of the Adventist ministerial training pattern has also been influenced by a scholastic way of thinking. In Scandinavia, the mission schools disappeared and gave way to regular gymnas, college, and university degrees. More emphasis was laid on academic preparation.

5. A survey of the Seventh-day Adventist intern program indicates that it (a) is field oriented, (b) is as progressive in this field as other Protestant denominations; (c) in principle, stresses academic and vocational skill just as emphatically as other churches; (d) is different from most churches today in that it pronounces soul-winning a primary concern; and (e) requires an internship period to prove the intern's calling to the ministry--an issue very little emphasized in the general field-training discussion.

Although this evaluation seems to indicate a rather strong and well-functioning field program, surveys that have been conducted in recent years indicate the opposite.<sup>1</sup> Ministers in the field have evaluated their training as inadequate for preparing them to fulfill their role.

This very fact has become a concern to Adventist Church leaders

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<sup>1</sup>General Conference Ministerial Association, 1976, p. 5.

and the Ministerial Association. At several Ministerial Advisory Councils, at the Theological Seminary presentation at the General Conference Annual Council, this theme has been on the agenda. It is agreed that the Church possesses the principles and counsels for an effective internship program. A rich amount of material and data can also be supplied from other denominations. But even the practical may become impractical if application is lacking. The greatest weakness of the ministers' training program is too often the manner in which the internship period in the field is administered. This is also the case in Scandinavia as will be seen later in our discussion of the Adventist intern training in these countries.

## CHAPTER IV

### MINISTRY IN THE SCANDINAVIAN CULTURE

Churches are becoming more conscious of the cultural component as a variable in the accomplishment of their mission. The Seventh-day Adventist church is no exception. Whereas, in times past, the evangelistic approach was largely individualistic, it has now become clear that the entire cultural setting must be taken into account.

Differences in culture refer to the differences found in the lives of men in a particular geographical region of society.<sup>1</sup> They include languages, thought patterns, value systems, customs, norms, mores, the prevailing understanding of the world view, and the meaning of man's existence, religious beliefs, family structure, political systems, and other related aspects of human life.

Since biblical Christianity calls for changes in the life of the individual, it resists being bound by a narrow ethnocentrism and a stiffened formalism that often characterize the established church.<sup>2</sup> This accounts in part for some of the tensions Seventh-day Adventists encounter in evangelizing Scandinavia. People may be convinced of certain biblical teachings and motivated towards

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<sup>1</sup>Marvin K. Mayers, Christianity Confronts Culture (Grand Rapids: Zondervan Publishing House, 1974), p. 24.

<sup>2</sup>Ibid., p. 15.

reformation, but find it, nevertheless, very difficult to yield to a new life-style.

Moreover, those who do receive the new faith tend to retreat from earlier social contacts,<sup>1</sup> and thus lose their credibility as a basis from which to permeate their own society with their new faith. The sense of responsibility to one's own community or people often wanes; isolation and church clannishness sometimes prevail instead.

It is the purpose of this chapter (1) to set forth a brief historical survey of the religious and cultural life of Scandinavia, (2) to outline briefly the pioneer days of Seventh-day Adventists in these northern countries, and (3) to present church growth and cross-cultural principles which have to be included in the training program to which the intern minister must be exposed as he starts his ministerial practice.

#### A Survey of Historical and Religious Events in Scandinavia

Geographically, our definition of Scandinavia could be broadened to include Greenland, Iceland, the Shetland, the Orkneys, and the Faroe Islands. But since spiritual conditions in these areas roughly parallel those in the major four, we confine our thinking here to Denmark, Finland, Norway, and Sweden. This area is about 1200 miles long and some 600 miles wide. Within the four lands, surprising differences as well as many similarities may be

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<sup>1</sup>When a person is unable to respond fully and completely within the habitual patterns of culture (because of a new Christian faith and lifestyle), withdrawal from earlier friends, family, and neighbors is often a means of dealing with this conflict. According to Mayers, these peoples' "maturity is slowed by such a process" (p. 183).

found. But a certain Scandinavianness, a substratum of history, interests, language, race, and society, runs through them all.<sup>1</sup> Christianity was first introduced into Scandinavia at the beginning of the ninth century. The Christianization of these northern countries was a long process. It was Christian merchants, Vikings who had been baptized abroad, or monastic missionaries and priests, summoned from Britain by Viking kings, who brought the Christian message to these states.<sup>2</sup>

Soon after the Reformation, Lutheranism was introduced and made Scandinavia the most Lutheran territory in the world. However, even though history may prove that the principles of the Reformation were accepted quickly and almost painlessly, the old superstitions, both from paganism and Catholicism, lingered on in a church that never fully "reformed." To be fair, there were individuals who experienced an actual heart repentance and faith in Jesus Christ. Fortunately, the Bible was quickly put into the hands of the people. But a nominal profession of Lutheranism was not difficult for most, for not every Roman vestige had been removed from Lutheran worship, and enough that was familiar remained. As late as the nineteenth century when Mrs. E. G. White<sup>3</sup> visited Copenhagen, she made the following statement:

The priests (Lutherans) enjoy their beer drinking and smoking, and cling to old forms and customs. . . . Their so-called

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<sup>1</sup>Robert P. Evans, Let Europe Hear (Chicago: Moody Press, 1967), p. 451.

<sup>2</sup>Leslie Standard Hunter, Scandinavian Churches (London: Faber and Faber, 1965), p. 35.

<sup>3</sup>An early gifted pioneer of the Seventh-day Adventist Church.

Lutheranism is little better than Catholicism with the name of Luther attached to it. . . .<sup>1</sup>

Time and time again men, women, and even children were raised up to change this spiritual poverty and coldness.<sup>2</sup>

The Pietists, who came from different parts of Europe, directed many to a personal faith in Christ. The Moravians came and disturbed the Lutheran conscience with their ardent devotion to Christ and with their missionary passion. In the nineteenth century especially, many refreshing times of awakening were enjoyed. We read about men like Paavo Ruotsalainen in Finland who, in emphasizing the cross, made humility and not worldly greatness the primary end to be desired. Known as the "beggar" religion, people were admonished to constantly long for and wait upon the Lord. If one came to believe that he knew that he was saved, he was thought to have already fallen from his faith.<sup>3</sup>

The Haugean awakening that started with Hans Nielsen Hauge (1771-1824) in Norway put an emphasis on conversion and holiness. It has sometimes been referred to as a puritan movement. This was a church-within-a-church awakening. Hauge and his adherents always wanted to be considered a part of the Lutheran Church.<sup>4</sup>

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<sup>1</sup>Historical Sketches of the Foreign Missions of the Seventh-day Adventists. With reports of the European Missionary Councils of 1883, 1884, and 1885, and with a narrative by Mrs. E. G. White of her visit and labors in these missions.

<sup>2</sup>David Carlsson, Roparna (Gävle, Skandinaviska Bokforlagets Tryckeri, 1978).

<sup>3</sup>Helka Mäläskä, The Challenge of Evangelical Mission to Europe (South Pasadena: William Carey Library, 1970, p. 33.

<sup>4</sup>Andreas Aarflott, Norsk Kirke historie (Oslo: Lutherstiftelsen, 1967), p. 123.

In Sweden a laymen's movement was started by George Scott, an English Methodist pastor. People came to hear him from far and near. He was accused of sectarian motives and, in 1842, the opposition became so strong that he had to flee the country. Carl Olof Rosenius continued Scott's work, and the revival fires spread. The adherents of these men were called the Readers (Läsare) because these laymen gathered in homes to read the Bible. These people suffered persecution, and many emigrated because they did not have freedom of worship. A popular ditty of those days ran:

I yearn for the country in the West,  
For there they don't have any tormenting priest.<sup>1</sup>

Denmark also had its revivalists. Nicolai F. S. Grundvig (1783-1872) influenced both the intellectual and religious life of the country. He was, however, accused by the Pietists of being worldly.<sup>2</sup> He did not stress conversion in the same way as did the Pietists. His motto was "Be human first, then a Christian," which offended many conservatives. But his great burden was to stress the view that a man is never isolated; he is always part of a real community.<sup>3</sup>

Nevertheless, men like these were never able to permeate the nation with the evangelical faith. As Sören Kierkegaard put it: "We are all Christians without so much even as knowing what a Christian is."<sup>4</sup>

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<sup>1</sup>Mäläskä, p. 50.

<sup>2</sup>Ibid., p. 51.

<sup>3</sup>Paul Hartling, The Danish Church (Copenhagen: Det Danske Selskap, 1964), p. 65.

<sup>4</sup>Evans, p. 463.

Of course, the people were tied by baptism to the State Church, but their life was not close to this church. Out of tradition they did not object to the church as long as it did not raise a voice against their sins.

#### Social Changes of the Last Hundred Years

Religion and nation were as one in Scandinavia for years. The church, both Catholicism and later Lutheranism, was part of the people's daily struggle. The church acted as the protecting hand, the guardian, the conscience, a source of comfort, and upholder of moral standards. Because society was less mobile, the norms of the church were more readily accepted. The Scandinavian peasant society was characterized by conservatism, collectivism, and an ecclesiastical monopoly of dogma. This type of society, with its medieval economic system, lasted into the nineteenth century.<sup>1</sup>

Then came the change. As the Industrial Revolution made its appearance in these northern countries, the subsequent industrialization and urbanization hastened the development toward diversity, mobility, the liberation of the individual, and the unrestricted growth and exchange of ideas. It was at this point that a more open confrontation between church people and common laboring people had its beginning. A gradual transformation of economic life spelled the end of the old doctrine inspired by the Lutheran home-catechism. The employer, to whom the worker should be obedient with "fear and trembling" as unto Christ, was no longer an individual but

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<sup>1</sup>Hunter, p. 44.



the anonymous owner of shares in the company. Capital and labor now stood apart.

The labor movement became the most influential in forming the new society.<sup>1</sup> The church, identified with conservatism and capitalism, was regarded as having betrayed not only mankind but also possibly her own nature. Thus Christendom seemed to be an obstacle virtually impeding justice.

The workers' movement in Scandinavia was first strongly influenced by Karl Marx, especially on the question of religion. The Social-Democratic party, which eventually secured a footing at least in Denmark, Sweden, and Norway, came into conflict with the State Church. And as the clergy often sided with employers, the Social-Democratic party in its first decades was characterized by a strong anti-clericalism. Even though this decreased as the years went by, the new society with its many new labor regulations and social welfare programs eventually lost its Christian color.<sup>2</sup> Thus, a secularist society came into being, with the people consistently voting into power leaders with materialistic ideas about a heaven-on-earth. As the editor of Sweden's leading daily newspaper, Svenska Dagbladet, said some years ago, "The casting off the yoke of Christianity is progressing according to the prescribed program."<sup>3</sup>

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<sup>1</sup>Halvdan Koht and Sigmund Skard, The Voice of Norway (New York: AMS Press, 1967), pp. 94-96.

<sup>2</sup>Donald S. Connery, The Scandinavians (New York: Simon and Schuster, 1966), pp. 418-21.

<sup>3</sup>Editorial, Svenska Dagbladet, quoted by Evans, p. 449.

The Predicament of Modern  
Scandinavia

The rise of the secular society in these northern countries has had a very negative influence on Christendom. Billy Graham once stated that "Of all the parts of Europe where I have preached, Scandinavia has been the least responsive to the gospel."<sup>1</sup> Of course, a vast majority of the people think of themselves as Quasi-Christian, insofar as some of the ethics of the Sermon on the Mount are applied both communally and privately. But for the majority, a nodding acquaintance with religion seems to be adequate. Talk to them about the person and work of Christ and they often lose interest. Their concern is for outward decency and respectability. They are the product of the State Church's emphasis on sacramentalism and a state socialistic welfare setting.

Evangelical Christianity as represented by the Seventh-day Adventist Church is confronted by formidable barriers.

1. An anti-pluralistic attitude. Here elementary education, university studies, radio, and TV have been influenced and more or less dominated by the same Lutheran State Church. Thus the Scandinavian population is exposed by the one and same institutional power.<sup>2</sup>

2. Secularism. A labor dominated majority which for years has been in government power has, according to recent research,<sup>3</sup> the

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<sup>1</sup> Ibid., p. 449.

<sup>2</sup> Johan Galtung, Norge i verdenssamfunnet (Oslo: Gyldendal, 1963), p. 63.

<sup>3</sup> Mäläskä, p. 107.

belief that religion is a means to help the laboring class under the domination of a higher class. And a more intellectual group feels that Christendom is not relevant to their time thinking.<sup>1</sup>

3. Ideological hostility. An antireligious atmosphere has created the common opinion that religion is shameful and old-fashioned. The Marxist and Mao influence have stressed an engaging attitude. Thus Christians often do not dare to witness or express their needs and beliefs. Christianity, because of lack of stimuli, has become embarrassing and Christians remain anonymous.

4. A sensual society. Finally, as governments began to nudge out the Christian influence and give the schools responsibilities for so-called moral training, the here-and-now attitude has given way to sexual laxness, a rising divorce rate, alcoholism, nepotism, and growing juvenile delinquency. Of course, the claim to have the best living standard in Europe sounds good, but a thoroughly sensual society may slowly destroy itself.

#### Seventh-day Adventists in Scandinavia

A hundred years ago, when Seventh-day Adventism first entered Scandinavia, the cultural climate was somewhat more congenial to evangelical Christianity. Literature printed in the United States had already been sent to these countries, and a number of people had accepted Adventism as a result of their reading of this literature.<sup>2</sup> It was, however, John A. Matteson who officially brought Seventh-day

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<sup>1</sup>Ibid., p. 108.

<sup>2</sup>Lewis Harrison Christian, Sons of the North (Mountain View, CA: Pacific Press Publishing Association, 1942), p. 138.

Adventism to Scandinavia. In the year 1877, Elder Matteson with his wife landed in Denmark. At Vejle, in the western part of Denmark, they began to visit among the interested ones.<sup>1</sup>

Later in a little town named Alstrup, Matteson started public meetings and labored there more than a year. Matteson himself explained:

The farmers in that section were not religious, yet they took such an interest in the Advent message that, although it was the busy summer season, they quit their work earlier than usual in the evenings and came to the night meetings. On Sundays I would preach in large empty barns, and people by the hundreds left their churches to attend.<sup>2</sup> (Emphasis supplied)

People in Denmark, and later in Norway, took interest in his labor and he found both sympathy and some acceptance of his message.<sup>3</sup> A year later when he came to Christiania (Oslo) in Norway, he stirred the city. People came by hundreds and thousands. The bookstores sold more Bibles than ever before. Temperance work was started, and the famous Norwegian poet and leader Bjørnstjerne Björnsson wrote Matteson a personal letter: "I know that many call these ideas of life and health American, but I say they are good for us in northern Europe."<sup>4</sup>

A church was raised up in Oslo, and soon after Matteson started work in Sweden. Later he worked in Finland also. Thus

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<sup>1</sup>M. Ellsworth Olsen, Origin and Progress of Seventh-day Adventist (Washington, D.C.: Review and Herald Publishing Association, 1925), p. 353.

<sup>2</sup>Christian, p. 140.

<sup>3</sup>Arthur Whitefield Spalding, Origin and History of Seventh-day Adventists (Washington, D.C.: Review and Herald Publishing Association, 1962), p. 208.

<sup>4</sup>Ibid., p. 143.

began a mighty soulwinning work in Scandinavia. Even though the work started earlier in Switzerland (by Andrews) and in England (by Ings), for years there were more Adventists in Scandinavia than in all the rest of Europe. In these northern European countries evangelistic work was started in spite of threats, restrictions, and hardship. There was opposition from priests of the established church,<sup>1</sup> along with cultural barriers to be overcome, but Adventism had nevertheless come to stay.

Church Growth and Cross-Cultural  
Principles to be Kept in Mind with  
Respect to Training of Ministry

Church growth for the Seventh-day Adventist Church in Scandinavia has always had cultural barriers to overcome. In any culture there is a built-in drive towards continuity. As Niehoff has expressed it:

In very few cultures will people voluntarily abandon the old ways to adopt new customs wholesale. The members of each culture have an ingrained belief that their own ways are superior to those of others, despite actual achievement.<sup>2</sup>

National sentiments are deeply rooted and slow to change. And, even though cultural change within an ethnic group is possible, it often occurs in one direction only.<sup>3</sup> It is easier to move from a minority group to an accepted majority. The general opinion in Scandinavia is that if anyone becomes a "fanatic believer" and joins a free church, he must be beside himself. A normal person does not

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<sup>1</sup>Spalding, p. 210.

<sup>2</sup>Conrad M. Arensberg and Arthur H. Niehoff, Introducing Social Change (Chicago: Aldine Publishing Co., 1964), p. 55.

<sup>3</sup>Mäläskä, p. 108.

disown his people socially stepping down into isolation with a small group.

But in spite of these opinions still prevalent, changes are taking place in northern Europe even as the world as a whole is in a state of perpetual change.<sup>1</sup> Changes in economic structure, increased unemployment, booming oil industry, and a continual movement of people into the cities may be creating the setting for new and greater evangelistic endeavor.<sup>2</sup>

In addition, improvement of worship services of the church, stronger Christian education, improved pastoral care, more effective personal witnessing, fellowship in the body of Christ may affect membership in a positive direction.

### Worship

Evangelical Christianity represented by the Adventist church has set a certain pattern for worship. It has departed from some of the old State Church pattern which for years has been confined to external forms and ceremonies. In order to find a philosophy of worship, the simple methods of the Bible have been followed. As Blackwood states:

In the study of public worship, the best book is the Bible. The teachings there are usually indirect. The method is that of example rather than precept.<sup>3</sup>

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<sup>1</sup>J. C. Hoehendijh, The Church 'Inside Out', (Philadelphia: Westminster Press, 1966), p. 79.

<sup>2</sup>Donald A. Mc. Gaoran, Understanding Church Growth (Glendale, CA: A Division of G/L Publication, 1972), p. 63.

<sup>3</sup>Blackwood, The Fine Art of Public Worship (New York: Abingdon Press, 1929), p. 31.

Worship was not to appease a God whom man feared, but for man to express his gratitude and love to a God who had revealed Himself to him. Worship is very personal and very real. "In worship, God comes close to man, and man's response is worship."<sup>1</sup>

In worship there is no substitute for preaching. A basic part of the fundamental strategy of the church in the world is proclamation. God has never repudiated or abrogated this ministry in the church. Preaching provides opportunities through which people may encounter the living God and respond to His presence in their lives.

Looking at the Scandinavian society, it seems that the capacity of religion to inform the secular normative structure tends to be something of the past. As in the United States, organized religion is currently much more on the receiving than on the contributing side of the value-building process.<sup>2</sup> In addition, the church often speaks at a high level of abstraction and is not seeking to make explicit how men ought to behave or to give any final say in determining everyday norms and values. The end result of this tendency is that the commitment of the people rests primarily on secular beliefs and values. The zeal and belief is lacking. In 1879, E. G. White dealt with similar issues: ". . . Not all is being done by our Swedish, Norwegian, and Danish brethren that they might and should do for their own countrymen. As soon as they embrace

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<sup>1</sup>Norval F. Pease, "The Bible and Worship," Lecture presented at Andrews University, 1963), p. 6.

<sup>2</sup>Charles Glock and Rodney Stark, Religion and Society in Tension (Chicago: Rand McNally & Company, 1965), p. 182.

the truth, they ought to feel the fire of missionary zeal kindled in their hearts for their brethren in the darkness of error."<sup>1</sup>

This Christian zeal can only be aroused through the proclamation or exposure of the true authority of the Bible. ". . . Let us consider how to stir up one another to love and good works, but encouraging one another" (Heb 10:24-25).

Glock and Stark point out:

There is good reason to believe that, when religious authority is accepted, its power to generate and sustain commitment in face of opposition, and even of persecution is very great.<sup>2</sup>

This commitment to authority, so well applied in earlier days to religious belief, has become the core of present-day secular ideologies as seen above. The task of Seventh-day Adventism is to turn the tide and to provide in worship that which actually makes a difference in people's lives. The authority of God's Word must again be established. This is an area to which intern ministers need more exposure.

### Christian Education

Scandinavians enjoy a uniformly high standard of education. Especially noticeable is the adult training available to all in recent years.<sup>3</sup> The whole educational system is led by the government which maintains a secular and, at times, even anti-religious curriculum. Values in this system are largely founded on a non-religious basis. If there should be time and room for instruction in

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<sup>1</sup>E. G. White, Evangelism (Washington, D.C.: Review and Herald Publishing Association, 1946), p. 419.

<sup>2</sup>P. 181.

<sup>3</sup>Connery, pp. 411-15.



values or ethics in an already crammed curriculum, these subjects would be dealt with normally in a very general or neutral manner.<sup>1</sup>

As early as 1891, Adventists in Scandinavia made attempts to educate young people to become workers in some branch of church work.<sup>2</sup> A curriculum for mission work was developed, and for years a Christian philosophy with major emphasis on biblical subjects dominated the training pattern. It appears, however, that the secondary schools have somehow lost this emphasis. Due to secularization and the demand for accreditation and government recognition, these schools have in later years developed into full-fledged "Gymnas," while the mission line that was originally offered has disappeared.<sup>3</sup>

In our opinion Seventh-day Adventist Christian education involves helping persons discover their origin and destiny. It includes indoctrination in the teaching of the Church. It must motivate people with a concern regarding the issues that confront the community. They should become sensitized to the fact that true piety begins with ones relationship to God as an individual and then moves on to the incarnation of Christ's love in relationship to others.<sup>4</sup> The intern minister must champion Christian education.

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<sup>1</sup>Rolf Beckhaug, Strengthening Seventh-day Adventist Education in Norway (M.A. project at Andrews University, Berrien Springs, Michigan, 1975), pp. 41, 42.

<sup>2</sup>Year Book of the Seventh-day Adventist Denomination (Battle Creek, MI: Review and Herald Publishing Association, 1891), p. 83.

<sup>3</sup>Beckhaug, pp. 38, 39.

<sup>4</sup>Craig Ellerson, ed., The Urban Mission (Grand Rapids: William B. Eerdmans Publishing Company, 1974), p. 26.

## Pastoral Care

In addition to the pastor's personal calling or visitation (general, specialized, and casual wayside visitation) the organized ministry of the entire church is the New Testament ideal.<sup>1</sup> Paul urged, "Bear one another's burden, and so fulfil the law of Christ" (Gal 6:2). The meaning of pastoral care is the Christian ministry to persons in interpersonal relationship.<sup>2</sup> Its goal is to see each person as an individual attaining maturity, becoming what God intended each person to be.

Pastoral care must also build upon one of the unique aspects of Adventism--ministry to the total person. Following the model of our Lord, we must become "a stream of healing power" in which the "body, mind and soul" are made whole.<sup>3</sup>

In northern Europe the Lutheran Church model has sometimes moved into the Seventh-day Adventist Church, namely that pastoral care is a basic responsibility of the minister. Care of the souls where all the church members take part in a ministry of friendship is not common. Thus pastoral care has become a type of ecclesiological imperialism as also displayed in other parts of the world.<sup>4</sup>

A strategy such as the following, even if new, needs to be attempted in the old world:

It is well to recruit small groups of laymen under a designation such as "pastoral care teams." The team members should already be concerned about other people's problems. After

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<sup>1</sup>Segler, p. 177.

<sup>2</sup>Ibid., p. 166.

<sup>3</sup>Ellen G. White, Ministry of Healing (Mountain View, CA: Pacific Press Publishing Association, 1909), p. 17.

<sup>4</sup>E. Mansell Pattison, "Systems Pastoral Care," The Journal of Pastoral Care 26/1 (March 1972):3, 4.

suitable training where they receive some exposition of principles, let them have field assignments to call on individuals.<sup>1</sup>

Although Adventist Church leaders in Scandinavia believe in and promote the recruitment and assignment of laymembers for sub-mutual ministry, there exists nevertheless a passivity on the part of many members.

This leadership role for such an every-member ministry is a present-day "must" for future ministers. Young people are ready for it. They are generally attracted to a participant style of leadership.

They prefer to work in organizations in which they can feel themselves colleagues rather than subordinates. They have a strong distaste for hierarchical structures and when subjected to them . . . in church, the university, or Army . . . they begin to press for reform. . . . They tend to choose as leaders not men with an authoritarian style but those who are able to enlist them in a spirit of partnership around projects that have immediate consequences while serving a higher and well-articulated vision.<sup>2</sup>

A leadership style for future Scandinavian clergy should be based on the servant model where the minister does, instead of commands, sets an example, rather than lording others. The primary motivation for the care of persons is the supreme act of God's love through Jesus Christ which has healed our wounded souls and which we, in turn, bring to other human beings.<sup>3</sup>

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<sup>1</sup> Lewis S. C. Smythe, "The Role of the Church in Changing Person and Society," Lexington Theological Quarterly 6 (Nov. 3, 1971):83.

<sup>2</sup> Jack K. Fordyce and Raymond Weil, Managing with People (Reading, MA: Addison-Wesley Publishing Company, 1971), p. 7.

<sup>3</sup> R. Edward Turner, "Pastoral Care as a Factor of Church Growth," Servants for Christ (Berrien Springs, Andrews University Press, 1980), p. 151.

Hence, in training for tomorrow's ministry, it seems important to make use of the biblical model which at the same time appears to be congenial to contemporary trends.

### Personal Witnessing

Traditionally, the minister has been the evangelist while the rest of the church members have been expected to contribute their resources. A shared ministry of outreach has been very much neglected.

Our pioneers to Denmark, Norway, and Sweden did not sense the need for including every member in soulwinning activities; as instructed by the following letter addressed to Elder John Matteson by Ellen White:

My brother, you have displayed a great lack of wise generalship. You yourself have not developed talent and trained helpers to take hold with you and assist in the work, as you might have done. You have the idea that no one can labor so well as you can. While you have too much to do, others have too little. You do not give others an opportunity to improve in efficiency by practical experience.

You are willing to be helped and assisted, if your helpers will leave the main responsibility resting on you. Especially among your own countrymen you desire to be placed above everyone else. You do not seem to have the ability to educate young men and to give them a chance to do that which they have talents for doing, if they were given an opportunity to learn. This is the work which should have been done, but you have left undone. If you were unselfish, if you had Christlike meekness and lowliness, you would learn how to train the youth for useful service.<sup>1</sup>

Where are we at this point in our present-day ministry? At least in Scandinavia, we have for years labored with the idea that a professional elite should accomplish the soulwinning. Thus we have experienced a lack of participation in mission not caused by lack of

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<sup>1</sup> E. G. White, Letter 10, 1884, Re § 365, E.G.W. Research Center, Andrews University, Berrien Springs, Michigan.

commitment per se, but by misunderstanding the biblical role of the laity.

Witnessing is a way of life; it is a way of doing, acting, and thinking.<sup>1</sup> The enthusiasm of the members appealing to their peers in the community is the basis of success in any recruitment that the church attempts. The entire laos<sup>2</sup> is to be trained for evangelism if cultural barriers are to be surmounted.

There are still people in Scandinavia who wish to understand the Bible. They are afraid of churches, preachers, and outside pressure. For such, the most natural setting in which to hear the Gospel may well be in the home. At least in the northern part of these lands, people frequently visit each other and chat over a cup of coffee. A trained membership that works from house to house might well change the present membership statistics in a short time. But this may require that trainees for the ministry are prepared mentally, theologically, and practically as equippers of the laity. Thus the pastors are not able "lords of the believers' faith" but rather "helpers of joy" (2 Cor 1,23).<sup>3</sup>

### Fellowship

There are indicators to the fact that people tend to join the Adventist Church more out of a sense of belonging than the appeal of doctrinal purity.<sup>4</sup> Conversely, increased apostasy rates appear

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<sup>1</sup>Gottfried Oosterwal, "The Seventh-day Adventist in the World Today," Servants for Christ, p. 11.

<sup>2</sup>2 Cor 5:17-18; 1 Pet 2:9.

<sup>3</sup>Ibid., p. 12.

<sup>4</sup>Ibid., p. 141.

to have a direct correlation to the lack of fellowship.<sup>1</sup> Leland E. Gartrell has said:

Fellowship is a life-sustaining experience provided by a warm group of people who have a fantastic capacity to reach out and encompass the stranger, the new members, the unwanted, and the run-of-the-mill individual like most of us.<sup>2</sup>

To the Apostle John, the fellowship was the supreme motivation for evangelism.<sup>3</sup> It was something expansive rather than exclusive. It is a group that encourages each participant to take the next step in resolving a problem, in taking an ethical stand that may be unpopular, or in simply confronting tomorrow with courage fostered by warm coals of love.

It is vital to remember that every social group, every community has its own pattern, or network of values; no community exists without values.<sup>4</sup> This is also the case in Scandinavia.

Traditional religion and socialism have contributed to the formation of certain sets of values. Whenever Seventh-day Adventism confronts these cultural structures, there is a potential for conflict. The individual in conflict between the real and the ideal finds irritation and reaction developing. In an effort to get out from under this burden, a person often conforms for conformity's sake.<sup>5</sup> It is here that fellowship through group dynamics, mobilized around real religious experience, becomes a means of evangelism. As small clusters of people can embrace their interests beyond

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<sup>1</sup> Louis Nielsen, "Disassociation: An Investigation into the Contributing Factors of Backsliding and Separation from the Seventh-day Adventist Church in Michigan," D.Min. project, Andrews University, 1977.

<sup>2</sup> Smythe, p. 84.

<sup>3</sup> 1 John 1:3.

<sup>4</sup> Mayers, p. 159.

<sup>5</sup> Ibid., p. 190.

emotional provincialism and present God's true values, men may be reached and become all that God intends them to be in their multiple-group relationships.

### A Changing Society

Since World War II, Adventist ministerial training has to a large extent been experienced in an Anglo-Saxon setting outside the Scandinavian borders. This has been an advantage as well as a disadvantage. A foreign culture may stimulate innovation and growth. Ministers, however, who are able to make an impact on a specific society must understand local conditions and be able to work within the framework of local people.

Change in the Scandinavian culture is coming rapidly as in the rest of the world. Technology as well as personal values, morality, and religion are undergoing change.<sup>1</sup> Bennis' words may well apply to these northern countries: "Everything nailed down is coming loose."<sup>2</sup> Moral decline, especially in Denmark and Sweden, together with abortion and sexual promiscuity are recognized as inalienable rights.

The cultural gap between church and world is wide and becoming wider, and effective communication across the gap grows harder and harder. At the same time, urbanization and TV-culture have come to stay. The clock cannot be turned back. Such is the Scandinavian climate in which the prospective minister will have to do his work.

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<sup>1</sup>"Change may be described as measurable difference that an organism experiences in relation to its environment" (Don Fabern, The Dynamics of Change [New York: Prentice Hall, 1970], p. 5).

<sup>2</sup>Warren G. Bennis, Changing Organizations (New York: McGraw-Hill, 1966), p. vii.

In the light of these changing circumstances, what guidelines should tomorrow's ministers be exposed to in their internship period?

1. The minister-to-be must expect to play a rather unpopular role in the community. As the Lord Jesus in Palestine often appeared as an outsider to his community, so also will be the role of the minister.

2. He should learn to adapt his outreach ministry in relation to fruitful patterns of congregational life. Today we often observe non-productive "church-building" activities that are kept up because of tradition. Sometimes the church sanctuary is not even half full. Tomorrow's ministers must develop ways of outreach and fellowship which brings the gospel into the homes and to group activities outside of the church.

3. Tomorrow's minister also must be able to criticize his own traditional clerical role and by-pass it as need requires.

At a time of social transition into post-Christianity, to sell one's soul to the clergyman's traditional role (even the evangelical version of it) is to choose a way of living which, however well-meant, is in the last analysis unreal, unauthentic, and lacking in integrity, because it ducks the issues of living in the present--the issue, that is, of living, as opposed to merely striking attitudes. He who strikes the attitude of an official of a now vanished Christendom (parsonic dress, voice, smirk, dowdiness, etc.) . . . will indicate that he is living in the past, and is not in touch with what is happening around him.<sup>1</sup>

4. Tomorrow's minister needs to keep updating his thought and practice regarding the dynamic of change in culture and society (as seen above) and also change in the manner that Seventh-day Adventism is proclaimed. In evangelistic endeavor he will discover

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<sup>1</sup>Biersdorf, p. 159.



the built-in resistance to change. As he becomes aware of the different categories of resistance,<sup>1</sup> the intern needs to learn how the Adventist message when rightly proclaimed may change individuals and groups of people. Thus the proper understanding and utilization of the "dynamic of change" can become a tool to foster church growth.

Many aspects of a changing cultural pattern in Scandinavia seems to be a threat to the Seventh-day Adventist church, but Richards' words are well worth keeping in mind:

It seems to me that there are only two directions a congregation can move these days. One is to struggle to patch up our contemporary churches, to retain all we can of traditional forms and patterns of left and with all our might to resist the forces that cry for change. The other option is to accept the challenge of change, and to channel it--to seek to shape a church which will be a true expression of "the Church," yet uniquely suited to our twenty-first century world.<sup>2</sup>

### Summary

There is abundant evidence that Scandinavia cannot be written off as an area of the world already evangelized. For a great percentage of the population, religion has become a pleasantly impersonal, familiar, but meaningless piece of furniture, like the old family rocking chair. It is welcome to stay as long as it remains in its own corner out of the way.

The purpose of Seventh-day Adventism is to create in all people a love and expectancy toward God, and love and compassion

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<sup>1</sup>Warren G. Bennis, Henneth D. Benne, and Robert Chin, The Plannings of Change (New York: Rinehart and Winston, 1969), p. 544.

<sup>2</sup>Lawrence O. Richards, A New Face for the Church (Grand Rapids, MI: Zondervan Publishing House, 1970), p. 144.

for fellowmen. It places the Bible on center stage where it can permeate, saturate, and mold people's character.

When Adventism first reached the Scandinavian countries, it made significant impact upon the people. It stirred the cities, it informed society on several issues, and it amazed religious leaders by the message that was brought.<sup>1</sup>

But due to long-time exposure to traditional forms and customs, some of the original distinctiveness of Seventh-day Adventism has been lost. Our impact on society has waned.

In addition, the ministry of the church fell into a pattern where the burden of Gospel ministry somehow separated from the church body as a whole. The Lutheran State church model of a clergy-laity setting also made an impact on Seventh-day Adventism. Thus soulwinning became the task of an elite, the paid ministry. This has hampered expansion.

There are good church buildings, schools, sanitariums, and, foremost, a membership that wants to see greater results. The churches can definitely help to make the Scandinavian culture more Christian by serving individuals, groups, and communities. But efforts have to be reshaped.

Foremost, as a trained ministry senses the burden to expand the work in these northern countries, the entire church seeks to be inspired and trained for the ministry. Gifts and talents should be developed, and especially the youth should be prepared for service. As the Advent message is preached and taught to fellow

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<sup>1</sup>White, Historical Sketches, p. 211.

believers, heartfelt worship, Christian education, pastoral care, personal witnessing, and fellowship should follow as a by-product of a greater purpose. As neighborhoods or communities are helped by a pastoral care team, souls should also be confronted with the Advent message. It may take commitment to do this, but a balance of intake and service, receiving and giving will produce just that.

Finally, the minister-to-be needs more practical training for leading the church body. Only professional leaders that are educators as well as preachers can promote and stir the churches to greater endeavor for the Lord.

## CHAPTER V

### A RESEARCH SURVEY TAKEN IN THE FINNISH, SWEDISH, AND WEST NORDIC UNION OF THE SEVENTH-DAY ADVENTIST CHURCH WITH REFERENCE TO PRESENT-DAY INTERNSHIP

The preceding chapter attempted to identify the cultural and religious structures which face the Seventh-day Adventist ministry in the Scandinavian countries.

Since this survey study was designed to provide specific information about present-day ministerial internship (with a view toward assisting and educating young ministers for the future), this chapter describes the survey instrument, analyzes the responses from the survey, and concludes with an analysis of the present condition of interships in the three unions surveyed.

#### Description of the Survey Instrument

This study was planned to survey all of the present ministerial staff in the Finnish, Swedish, and West Nordic Unions of the Seventh-day Adventist Church.

#### Pilot Sampling

A pilot testing of the survey instrument was considered essential. Several Scandinavian ministers, attending Andrews University and randomly selected, were asked to respond to the questionnaire. This procedure sought to determine not only their attitude

toward internship in Scandinavia but also to test their reactions to the questionnaire itself. From their suggestions, some changes were made in the questionnaire to improve clarity and simplicity.

#### Final Form

After testing and refinement, the final form of the eight-page survey emerged. (See appendix A.) A total of 145 survey forms were mailed to ordained and licensed Scandinavian ministers: twenty-seven to the Finnish Union, thirty-two to the Swedish Union, and eight-six to the West Nordic Union. All copies were mailed November 16, 1976. A self-addressed stamped envelope and a personal letter were enclosed with each survey.

#### Total Responses

By December 20, 1976, 114 copies of the survey had been returned. The 114 forms represent 78.6 percent of the total sent out. This response was considered adequate for purposes of validity in the study. Responses from the various categories of workers are reported in table 1.

TABLE 1

#### RESPONSES RECEIVED FROM DIFFERENT CATEGORIES OF WORKERS

Category of Respondents	Number	Percentage
Pastors	62	54.4
Assistant pastors	6	5.3
Administrators	12	10.5
Departmental secretaries	17	14.9
Others	17	14.9
Total responses	114	100.0

This high response rate seems to suggest that the workers are interested in the internship problem and willing to take part in the survey.

#### Outline of the Survey Instrument

The questionnaire as finalized was divided into five sections:

- Part I           Introductory Questions
- Part II          Beginning of Internship
- Part III         Internship
- Part IV          Theological and Practical Suggestions for  
Future Field Training of Intern Ministers  
in Scandinavia
- Part V          Further Comments

Part I, the Introductory questions, was designed to bring into focus the different subgroups among the respondents. The subgroups in this survey are identified in terms of (1) kind of employment, (2) age, (3) nationality and union, and (4) education.

The purpose of this survey was to discover the minister's attitude toward internship in general. Part II, therefore, was designed to include matters having to do with the beginning of the internship period. It sought to determine whether the preparation during formal education provided professional skills that were adequate to meet the challenge of the ministry. The section dealt with the contribution of education received (items 26-28), personal skill obtained (items 29-49), and two specific requests that the respondents express their ideas as to length of education and the cultural environment that would best suit a future minister (items 50-51).

Part III was intended to consider the internship period itself--whether the respondent had the opportunity of participating and developing ministerial skills during the internship period. The main question in the first section was: How frequently did you participate in the following activities? (items 52-63). Item 64 was intended to reveal the number of those who had been guided by a pastor-supervisor and for what length of time.

A very important part of this section was to determine the kind of relationship and ministerial input was given by the pastor-supervisor (items 65-87). Questions related to personal experience for possible comparison with non-Adventist ministers and their field training were also included.

Part IV was geared toward future field-training programs in Scandinavia. In order to gain suggestions for the possible improvement during the intern period, the respondents were asked: (1) When should field training commence? (item 88); (2) What is the ideal relationship between theological training and the intern's field experience? (item 87); (3) What essentials must be included in the intern's program? (items 90-99); and (4) What problem-causing features may disturb the intern-supervisor's relationship? (items 100-106).

The final question asked was: Do you think there is a need for a change in the internship program in your conference? (item 107).

Part V provided space for further comments that could add information and ideas that would not be evident from the questionnaire itself.

In the discussion on each section of the questionnaire, a

short statement concerning the nature of the questions involved appears first. Second, an analysis of the results with appropriate tables is presented. Third, a brief summary and conclusion follows each section. The chapter closes with a general conclusion.

### Survey for Ministers and Interns: Part I Introductory Questions

It would appear that all the responses to the questions in this survey were not primarily relevant to this project report. Consequently, item 2, 4, 5, 12, 25, 89, and 108 are not included in this paper, but reserved for further study in the continuing task of upgrading preparation for ministry in Scandinavia.

### Age Differences of Respondents

The respondents to this survey represent a widespread diversity in age, nationality, and educational qualification. These differences must be considered when the questionnaire responses are analyzed.

It is observed that 27.2 percent of the respondents are in the 50-59 years age group. This group of long experience constitutes close to one-third of the respondents. (See table 2.)

### Educational Differences of Respondents

Table 3 indicates the type of elementary education experienced by the respondents. The low figure regarding SDA education doubtless reflects the fact that there have been few elementary schools that the church has operated in Scandinavia in the past. This figure, however, is almost reversed at the high-school level as is seen in table 4.



TABLE 2

## AGE OF RESPONDENTS

Age Groups	Number	Percentage
20-29	20	17.5
30-39	24	21.1
40-49	21	18.4
50-59	31	27.2
60-69	16	14.0
70-79	1	0.9
80-	1	0.9
Total	114	100.0

TABLE 3

## TYPE OF ELEMENTARY SCHOOL ATTENDED BY RESPONDENTS

Type of School	Number	Percentage
SDA elementary school	21	18.4
Public elementary school	84	73.7
No answer	9	7.9
Total response	114	100.0

TABLE 4

## TYPE OF HIGH SCHOOL ATTENDED BY RESPONDENTS

Type of School	Number	Percentage
SDA high school	85	74.6
Public high school	24	21.1
No answer	5	4.4
Total response	114	100.0

The respondents passed different types of examinations at high-school and junior-college level. These are indicated in table 5.

TABLE 5  
TYPE OF EXAMINATION PASSED AT HIGH-SCHOOL  
OR JUNIOR-COLLEGE LEVEL

Type of Examination	Number	Percentage
Mellomskole/Realskole (highschool)	14	12.2
"Misjonsskole" Seminar	53	46.5
"Studenteksamen"	20	17.5
Others	8	7.0
No answer	19	16.7
Total response	114	100.0

It is evident from these figures that close to half of the respondents have had their training in "misjonsskole," which is the Scandinavian Seminary. Many of the older workers secured foundational preparation for the ministry in these schools. As is seen in table 6, a larger portion of the younger workers went overseas and received a B.A., M.A., or higher degrees from overseas schools, and some received equivalent degrees in their own countries (Cand.Mag., Cand.Theol., Cand.Phil., Cand.Real.). The survey indicates that 58.7 percent of the respondents have received a B.A. degree or higher, while most of the remainder concluded with the "misjonsskole."

TABLE 6

HIGHEST DEGREE OR DIPLOMA REPORTED  
BY RESPONDENTS

Degree or Diploma	Number	Percentage
B.A. or B.S.	29	25.4
M.A. or M.S.	24	21.1
B.D. or M.Div.	7	6.1
Cand.Mag.	3	2.6
Cand.Theol., Cand.Phil., Cand.Real.	4	3.5
Other	17	14.9
No answer	30	26.3
Total response	114	100.0

Geographical Distribution  
of Respondents

This survey shows that a number of workers have received a higher education outside Scandinavia. This may be of special interest as the rest of the survey is analyzed.

Table 7 shows the distribution of ministers and interns in the four countries which comprise the three unions included in this study, and table 8 shows their distribution in the survey.

Survey of Ministers and Interns: Part II  
Beginning of Internship

Since the organization of the Seventh-day Adventist church in Scandinavia in 1877, the church leadership has been concerned about the education of the ministry. Jesus himself set an example, for we observe in Mark 3:14 that He chose twelve men "that they might be with him." Our understanding is fulfilled in Jesus' own words,

TABLE 7

## DISTRIBUTION OF RESPONDENTS ACCORDING TO COUNTRY

Country	Number	Percentage
Denmark	28	24.6
Finland	20	17.5
Norway	44	38.6
Sweden	22	19.3
Total response	114	100.0

TABLE 8

## DISTRIBUTION OF RESPONDENTS ACCORDING TO UNION

Union	Number	Percentage
Finland Union	20	17.5
Swedish Union	22	19.3
West Nordic Union	72	63.2
Total response	114	100.0

"Everyone who is fully trained will be like his Master" (Luke 6:40).

Thus Jesus took his disciples to himself and trained them for a specific purpose before they were sent out to work in the field themselves.

It has been stated that "our inescapable involvement in world affairs, and even the safety of our civilization, demand that we educate men promptly who will guide us."<sup>1</sup> Unfortunately, the average pastor-evangelist in Scandinavia has not always had the same

<sup>1</sup>Huston Smith, The Purpose of Higher Education (New York: Harper & Brothers, 1955), p. 2.

privilege that Christ's first disciples had to be fully trained for the task. It is the concern for this training that prompted this survey.

Table 9 reports the responses to items 26-51 in Part II of the questionnaire. These responses were tabulated and are given as percentages. Mean scores were then tabulated and appear in table 10. The analysis that follows is of mean scores.

Part II, items 26-51, of the questionnaire dealt with formal (academic education and was divided into three parts: (1) the minister's evaluation of his preparation for the ministry (table 10), (2) his suggestion on how long this education should be (table 11), and (3) his preferences as to where future students should receive ministerial education (table 12). Responses are grouped according to employment, age, nationality, unions, and education of the respondents.

#### Analysis of Responses Concerning Educational Training

According to table 10, the mean of the responses (based on a scale of 1-5) in regard to secondary and college education which prepares the respondents for the ministry lies in the range between 3 (satisfactorily prepared) and 2 (inadequately prepared). The total responses on the college level are 2.82 as against 2.63 on the secondary level. Of the subgroups, the age group 60 and above, together with the Danes and Swedes, are all above 3. However, the 41.2 percent of the respondents that have had the privilege of attending the Seventh-day Adventist Theological Seminary in the United States of America seem to regard their preparation as better

TABLE 9

RESPONSES TO PART II OF QUESTIONNAIRE  
(All Responses Given in Percentages)

Items in Questionnaire	Categories of Preparation					
	No Answer	Totally Unprepared 1	Inadequately 2	Satisfactorily 3	Quite Well 4	Excellent 5
<u>Evaluation of education</u>						
26 Secondary education (misjonsskole) prepared me for the ministry	14.0	12.0	29.8	28.9	14.0	2.6
27 College prepared me for pastoral work	18.4	2.6	26.3	36.8	14.9	0.9
28 The Seminary in Washington, D.C., or in Berrien Springs strengthened my ministry	58.8	1.8	2.6	15.8	16.7	4.4
<u>Personal skill obtained</u>						
29 To present the gospel in relevant language	8.8	4.4	19.3	41.2	24.6	1.8
30 To inspire and nurture the church members	7.0	2.6	28.9	45.6	15.8	0.0
31 To teach laypeople to do missionary work	7.9	13.2	43.9	26.3	8.8	0.0
32 To organize and lead out in evangelism	9.6	7.9	32.5	36.8	13.2	0.0
33 To organize and use my time	7.9	3.5	27.2	39.5	21.1	0.9
34 To help a person make a decision for Christ	7.0	7.9	43.0	28.1	13.2	0.9
35 To prepare a convert for baptism	5.3	7.0	34.2	37.7	14.9	0.9
36 To conduct communion, baptism, wedding and funeral services	8.8	15.8	39.5	23.7	10.5	1.8
37 To collaborate with both conference and local church offices	7.9	12.3	27.2	31.6	18.4	2.6

TABLE 9--Continued

Items in Questionnaire	Categories of Preparation					
	No Answer	Totally Unprepared 1	Inadequately 2	Satisfactorily 3	Quite Well 4	Excellent 5
38 To delegate work and responsibilities to church members	7.9	12.3	27.2	36.0	14.9	1.8
39 To teach healthful living as part of the Three Angel's message	7.9	14.0	29.8	32.5	14.9	0.9
40 To make effective pastoral visits	6.1	11.4	35.1	33.3	14.0	0.0
41 To guide people through a grief crisis	7.0	16.7	41.2	25.4	8.8	0.9
42 To face conflict in a church	6.1	14.9	39.5	29.8	9.6	0.0
43 To set aside time for family activities	9.6	14.9	38.6	34.2	2.6	0.0
44 To manage personal finances	10.5	9.6	29.8	30.7	16.7	2.6
45 To advertise and "sell" the gospel	7.0	14.9	36.8	31.6	7.9	1.8
46 To be aware of own personal weaknesses and know how to correct them	7.9	6.1	36.0	35.1	12.3	2.6
47 To use analytical and exegetical tools for sermon preparation	10.5	4.4	21.9	30.7	26.3	6.1
48 To realize the significance of worship and personal devotion	7.9	1.8	12.3	40.4	30.7	7.0
49 To be sensitive of others needs	8.8	2.6	21.1	48.2	17.5	1.8
<u>Recommended length of training</u>						
50 How long a period of academic training do you think a prospective minister needs after the matriculation exam (studenteksamen, ykoppitas)?	No answer 9.6%	Three yrs. B.A. 25.4%	Four yrs. M.A. 32.5%	Five yrs B.D.-M.Div. 32.5%		

TABLE 9--Continued

Recommended place of training

51 Considering the Scandinavian versus the Anglo-Saxon environment, with their cultural differences, which would you prefer? (check one)	1) No answer	2) One or even two years of ministerial training in your own cultural environment.	3) All the ministerial training in your own culture.
	7.0%	65.8%	27.2%



TABLE 10

MEAN OF RESPONSES EVALUATING FORMAL (ACADEMIC) PRE-MINISTERIAL  
EDUCATION AS PERCEIVED BY SCANDINAVIAN SDA MINISTERS

Item	Subgroups										
	Pastors	Assistant Pastors	Adminis- trators	Age 20-40	Age 40-60	Age 60 - Above	Danes	Finns	Norwegians	Swedes	Total
26 Secondary education prepared me for the ministry	2.54	2.25	2.73	2.09	2.80	2.18	2.56	2.53	2.71	2.65	2.63
27 College curriculum prepared me for pastoral work	2.87	2.83	2.50	2.72	2.80	3.15	3.00	2.82	2.56	3.13	2.82
28 Seminary training added strength to my preparation for the ministry	3.46		3.75	3.21	3.54	3.67	3.40	3.40	3.25	4.29	3.47
29 To present the gospel in relevant language	2.95	3.67	3.00	2.83	3.15	3.00	2.91	3.00	3.00	3.10	3.00
30 To inspire and nurture the church members	2.74	2.83	2.91	2.76	2.82	2.80	2.83	2.80	2.69	3.00	2.80
31 To teach laypeople to do missionary work	2.22	2.00	2.36	2.20	2.40	2.50	2.55	2.16	2.21	2.43	2.33
32 To organize and lead out in evangelism	2.58	2.67	2.45	2.54	2.65	2.69	2.82	2.83	2.40	2.60	2.61
33 To organize and use my time	2.68	3.17	3.09	2.81	2.92	2.92	3.00	2.80	2.83	2.86	2.88
34 To help a person make a decision for Christ	2.54	2.50	2.60	2.42	2.55	2.79	2.57	2.80	2.27	2.71	2.53
35 To prepare a convert for baptism	2.66	2.50	2.27	2.63	2.62	2.93	2.57	2.80	2.53	2.90	2.67

TABLE 10--Continued

Item	Subgroups										
	Pastors	Assistant Pastors	Administrators	Age 20-40	Age 40-60	Age 60 - Above	Danes	Finns	Norwegians	Swedes	Total
36 To conduct communion, baptism, wedding and funeral services	2.40	2.20	1.90	2.37	2.35	2.50	2.43	2.32	2.31	2.43	2.38
37 To collaborate with both conference and local church officers	2.57	3.00	2.36	2.71	2.63	2.87	2.87	2.37	2.61	2.90	2.70
38 To delegate work and responsibilities to church members	2.50	2.67	2.36	2.69	2.60	2.60	2.91	2.42	2.46	2.81	2.64
39 To teach healthful living as part of the Three Angels' message	2.47	3.00	2.91	2.55	2.59	2.43	2.36	3.32	2.38	2.43	2.55
40 To make effective pastoral visits	2.53	2.17	2.45	2.53	2.55	2.47	2.74	2.50	2.48	2.48	2.53
41 To guide people through a grief crisis	2.22	2.33	2.27	2.23	2.35	2.43	2.41	2.37	2.16	2.48	2.31
42 To face conflict in a church	2.24	2.50	2.27	2.37	2.36	2.37	2.36	2.40	2.26	2.52	2.36
43 To set aside time for family activities	2.19	2.17	2.36	2.43	2.17	2.15	2.32	2.33	2.29	2.14	2.27
44 To manage personal finances	2.56	3.00	2.70	2.78	2.60	2.77	3.00	2.56	2.55	2.81	2.70
45 To advertise and "sell" the gospel	2.36	2.00	2.91	2.19	2.57	2.50	2.55	2.68	2.26	2.24	2.41
46 To be aware of own personal weaknesses and know how to correct them	2.53	2.67	2.91	2.60	2.59	3.15	2.62	2.75	2.53	2.81	2.67

TABLE 10--Continued

Item	Subgroups										
	Pastors	Assistant Pastors	Adminis- trators	Age 20-40	Age 40-60	Age 60 - Above	Danes	Finns	Norwegians	Swedes	Total
47 To use analytical and exegetical tools for sermon preparation	2.86	3.83	2.90	3.38	2.94	2.69	3.09	3.11	3.02	3.15	3.09
48 To realize the significance of worship and personal devotion	3.14	3.33	3.70	3.42	3.24	3.23	3.45	3.20	3.24	3.38	3.31
49 To be sensitive to others' needs	2.79	2.67	3.10	2.72	3.08	3.15	2.95	2.95	2.85	3.10	2.94

Mean figures are based on a range of one to five as follows: (1) Totally unprepared, (2) Inadequately prepared, (3) Satisfactorily prepared, (4) Quite well prepared, (5) Excellently prepared.

than either college or secondary school. The subgroups in this category (administrators, age group 40-60, 60 and above, and Swedes) consider themselves satisfactorily prepared at 3.50 or above. The Swedes report as high as 4.29.

In analyzing "Personal skill obtained" (items 29-49), the mean responses seem to stay between 3 and 2. However, we do observe certain weak spots such as: teaching laypeople (item 31), conducting communion, baptism, wedding, and funeral services (item 36), to guide people through a grief crisis (item 41), to face conflict in a church (item 42), to set aside time for family activities (item 43), and to advertise and "sell" the gospel (item 45). These practical matters as referred to here show responses with very low mean scores. A mean of 1.9 for administrators in conducting communion, baptism, wedding, and funeral services is quite revealing.

There are no marked differences among any of the subgroups. Their mean scores are quite similar.

#### Analysis of Responses Regarding Length of Ministerial Training

Question 50 in the questionnaire asked the respondents for their opinion as to how long a period of academic training a prospective minister needs after the matriculation exam. Three options were given: three years (B.A.), four years (M.A.), and five years (M.Div.).

Some differences of opinion appeared among the various subgroups in their responses. The respondents from the "Denmark," "departmental secretaries," "others," and the most highly educated

(B.A.-B.S., M.A.-B.D., Cand.Theol.) subgroups favor the five-year period (see table 11).

The subgroups of "pastors," "Swedes," and age group "60 and above" tend to favor four years. Since the "pastors" constitute 54.4 percent of the total respondents, we may detect a concern that through formal training prospective ministers might "educate themselves away" from the more practical aspects of preaching and "winning wouls for Christ."

#### Analysis of Responses Regarding Location of Training

The numbers and tabulations shown in table 12 concern the issue of the cultural environment in which a minister should receive his ministerial training. According to the responses, there is strong support for a mixed, educational environmental setting. Of the subgroups, we observe that those with the "Highest education" (80.6%), the "Norwegians" (76.7%), "Administrators" (75%), "Age group 20-40 years" (75%), and the "West Nordic Union" (71.8%) all favor having part of their education in their own environment. Only the "Finns"--even though there is some variance among them--seem generally to prefer all their education within the Scandinavian culture.

#### Summary

It appears that there is general satisfaction with the formal education program for ministerial trainees. However, there is some dissatisfaction with the practical training the minister receives with respect to what he ought to know upon entering his profession.

TABLE 11

NUMBER AND PERCENTAGE OF RESPONSES REGARDING LENGTH OF ACADEMIC TRAINING AFTER  
MATRICULATION EXAM AS RECOMMENDED BY VARIOUS SUBGROUPS OF  
SCANDINAVIAN SDA MINISTERS

Subgroups	No Response		Three Years (B.A.)		Four Years (M.A.)		Five Years (B.D.-M.Div.)		Total
	No.	%	No.	%	No.	%	No.	%	
Pastors	3	4.8	17	27.4	26	41.9	16	25.8	62
Assistant pastors	2	33.3	1	16.7	1	16.7	2	33.3	6
Administrators	2	16.7	3	25.0	4	33.3	3	25.0	12
Departmental secretaries	3	17.6	3	17.6	3	17.6	8	47.1	17
Others	1	5.9	5	29.4	3	17.6	8	47.1	17
Age 20-40	6	13.6	10	22.7	13	29.5	15	34.0	44
Age 40-60	3	5.8	14	26.9	17	32.7	18	34.6	52
Age 60-above	2	11.1	5	27.8	7	38.9	4	22.2	18
Danes	3	10.7	5	17.9	5	17.9	15	53.6	28
Finns (Union)	1	5.0	7	35.0	7	35.0	5	25.0	20
Norwegians	7	16.3	10	23.3	14	32.6	12	27.9	43
Swedes (Union)			7	31.8	11	50.0	4	18.2	22
West Nordic Union	10	14.1	15	21.1	19	26.8	27	38.0	71

TABLE 11--Continued

Subgroups	No Response		Three Years (B.A.)		Four Years (M.A.)		Five Years (B.D.-M.Div.)		Total
	No.	%	No.	%	No.	%	No.	%	
"Misjonsskole" Seminar	4	7.5	16	30.2	16	30.2	17	32.1	53
B.A. - B.S.	3	10.3	6	20.7	10	34.5	10	34.5	29
M.A. + B.D. - Cand.Theol.									
M.S. B.D. Mag. Fil./Real Cand.Mag.	3	7.9	7	18.4	12	31.6	16	42.1	38

TABLE 12

NUMBER AND PERCENTAGE OF RESPONSES CONCERNING SCANDINAVIAN VERSUS ANGLO-SAXON  
ENVIRONMENT FOR MINISTERIAL EDUCATION AS RECOMMENDED BY SCANDINAVIAN  
SDA MINISTERS

Subgroups	No Response		1-2 Years in Own Culture		All Training in Own Culture		Total
	No.	%	No.	%	No.	%	
Pastors	1	1.6	41	66.1	20	32.3	62
Assistant pastors	1	16.7	3	50.0	2	33.3	6
Administrators	1	8.3	9	75.0	2	16.7	12
Departmental secretaries	3	17.6	10	58.8	4	23.5	17
Others	2	11.8	12	70.6	3	17.6	17
Age 20-40	2	4.5	33	75.0	9	20.5	44
Age 40-60	3	5.6	34	65.4	15	28.8	52
Age 60-above	3	16.7	8	44.4	7	38.9	18
Danes	3	10.7	18	64.3	7	25.0	28
Finns (Union)	1	5.0	9	45.0	10	50.0	20
Norwegians	4	9.3	33	76.7	6	14.0	43
Swedes (Union)			14	63.6	8	36.4	22
West Nordic Union	7	9.9	51	71.8	13	18.3	71



TABLE 12--Continued

Subgroups	No Response		1-2 Years in Own Culture		All Training in Own Culture		Total
	No.	%	No.	%	No.	%	
"Misjonsskole" Seminar	4	7.5	31	58.5	18	34.0	53
B.A. - B.S.	1	3.4	24	82.8	4	13.8	29
M.A. + B.D. - Cand.Theol.	1	2.6	30	79.0	7	18.4	38

A very serious complaint revealed by the responses is the lack prospective ministers seem to have of being able to "sell" the gospel. Could this indicate that the learning centers of the church are concentrating too much on their theory and theology and are losing sight of mission and evangelism?" The respondents seem to reveal a feeling similar to that of Charles Feilding, who states: "Ministry today is generally discontinuous with the preparation provided for it, and theological education does not prepare for ministry."<sup>1</sup>

Suggestions from the respondents concerning the length of time spent in formal education seem to be divided between four and five years. There definitely exists a desire for well-educated personnel; the length of time in study and the degree obtained, however, can be negotiated.

Even though the Scandinavian Adventists trust their own educational system and sense the importance of being educated in a familiar cultural environment, nevertheless, there exists in all three Unions a majority of Adventist ministers who agree that it is a privilege to receive at least part of their education in an Anglo-Saxon environment--where the Adventist movement has its roots.

Survey of Ministers and Interns: Part III  
Analysis of Response Concerning Internship  
(First Year in Ministry)

It is within the church setting and in an evangelistic outreach ministry that the intern practices and develops ministerial skill. The first year of ministry especially should be a training

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<sup>1</sup>Charles R. Feilding, Education for Ministry (Dayton, OH: American Association of Theological Schools, 1966), p. 15.

period where the theory of a formal, academic education is put into practice. "Training as an approach to the educative process is the teaching of the mechanics of how to do a specific, functional task. This method of learning is related to concrete function in doing a task rather than abstraction."<sup>1</sup>

How the respondents feel about their first-year experience in the ministry is of great interest and critical to the value of this study.

Part III of the questionnaire was divided into six sections:

1. Items 52-63 dealt with the respondents participation in preaching, studying, attending board meetings, working with youth, etc. (table 13).

2. Item 64 concerned the length of time the intern worked with an experienced pastor-supervisor (table 14).

3. Items 65-71 were an evaluation of the input and the ministerial settings that the pastor-supervisor could offer (table 15).

4. Items 72-83 listed topics and themes to which the respondents were exposed (table 16).

5. Item 86 queried the value and importance of having a pastor-supervisor.

6. Item 87 compared field training of the Adventist internship program with non-Adventist internship with which the respondents may have been acquainted (table 17).

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<sup>1</sup>Doran C. McCarty, The Supervision of Ministry Students (Atlanta, GA: Home Mission Board--Southern Baptist Convention, 1978), p. 27.

Respondents Reported Activities  
During Internship

Much is expected of a ministerial intern during his first year in service. Those expectations, however, should be fair and challenging. Table 13 indicates that the Adventist minister in Scandinavia did participate in a number of pastoral activities during their first year. The question raised, however, was: "How frequently did you participate in the following activities: . . .". The options were: (1) never, (2) seldom, (3) now and then, and (4) regularly. Seven of the eleven activities scored above 3 (now and then), a rather strong response. The seven activities (preaching, studying, working with youth, conducting prayer meetings, teaching the Sabbath School lesson, giving bible studies, and assisting with evangelistic meetings) are activities in which an Adventist minister must engage. There is no great disagreement among the subgroups here, except that we notice the "Finns" on item 55 (working with youth) show a mean score of 2.79.

We observe, however, that the respondents score below 3 when it comes to "attending board meetings" (item 54), "pastoral care or counseling" (item 58), "conducting study groups in church" (item 60), and "conducting evangelistic meetings" (item 62). Pastoral counseling (item 58) scored a total mean response of 2.47. It is also noticed that the "assistant pastor" subgroup in this category scores below 3, at 2.17, and the "age group 20-40 years" at 2.25. A low score here may be considered a serious deficiency, especially when one considers the following statement:

TABLE 13

MEAN OF RESPONSES REVEALING PERSONAL INTERNSHIP PARTICIPATION IN MINISTERIAL  
ACTIVITIES AS REPORTED BY SCANDINAVIAN SDA MINISTERS

Item	Subgroup										
	Pastors	Assistant Pastors	Adminis- trators	Danes	Finns	Norwegians	Swedes	Age 20-40	Age 40-60	Age 60- Above	Total
52 Preach	3.40	3.83	4.00	3.89	3.31	3.44	3.14	3.50	3.50	3.31	3.47
53 Study	3.28	3.33	3.60	3.36	3.10	3.43	3.18	3.25	3.31	3.43	3.30
54 Attend board meeting	2.76	2.85	3.00	2.77	2.74	2.95	2.73	3.07	2.82	2.00	2.81
55 Work with youth	3.33	3.50	3.30	3.44	2.79	3.27	3.43	3.32	3.18	3.31	3.26
56 Conduct prayer meetings	3.17	3.00	3.10	3.07	3.00	3.07	3.14	2.98	3.06	3.41	3.08
57 Teach adult Sabbath School	3.57	3.67	3.82	3.93	3.53	3.27	3.36	3.57	3.40	3.65	3.50
58 Pastoral counseling	2.56	2.17	2.82	2.65	2.47	2.41	2.31	2.25	2.62	2.60	2.47
59 Give Bible study - non-SDA	3.37	3.00	3.27	3.36	3.16	3.25	3.23	3.18	3.32	3.24	3.25
60 Conduct study group	2.28	2.67	2.55	2.69	1.95	2.38	1.86	2.18	2.33	2.50	2.29
61 Assist - evangelistic meetings	3.62	3.33	3.80	3.67	3.26	3.60	3.62	3.50	3.68	3.41	3.56
62 Conduct evangelistic meetings	2.54	2.17	3.64	2.40	2.05	2.78	2.45	1.86	2.92	3.00	2.50

. . . pastoral care is a primary function of the pastoral office. No part of the pastor's ministry is of greater importance than this ministry to individual persons and families.<sup>1</sup>

Considering "conducting evangelistic meetings" (item 62), we observe that the subgroups "administrators" and "age group 60 years and above" have a high score, 3.64, while "assistant pastors" and "age group 20-40 years" have rather low scores, 2.17 and 1.86. This is serious as it could indicate that the young minister does not have the burden to conduct evangelistic campaigns. This may be due to a shift in attitude toward evangelism and spreading the gospel from the older to the younger minister.

#### Responses Concerning Length of Internship

Item 64 raised the question: "How long did you work with an experienced minister (supervisor)?" A Guideline for Planned Ministerial Internship issued by the Northern European Division Advisory Committee on Ministerial Training recommends that a beginning minister "serve a 1 to 3 year period of internship in his home field according to the policy of the employing organization."<sup>2</sup> What has been the practice?

Table 14 reveals that 35.1 percent of the respondents served under an experienced pastor (supervisor) during the first year in the ministry. Among the subgroups, the scores we especially notice are "Finns Union," where 30 percent served with a pastor (supervisor) for half a year, and 25 percent had no pastor (supervisor) at all.

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<sup>1</sup>Segler, p. 165.

<sup>2</sup>NED--Northern European Division of the Seventh-day Adventist Church, St. Albans, London, England.

The "Age group 60 years and above" shows that 33.3 percent served for half a year; however, 27.9 percent of the same group experienced a two-year internship, and 16.7 percent a one-year internship. The "administrators" subgroup reports 41.9 percent for both half a year as well as a year. This seems rather inconsistent, and the reasons for this are unknown.

A comparison among the three Scandinavian Unions indicate that the respondents from the West Nordic Union appear the strongest with respect to the length of time they serve under a supervisor in an internship program.

#### Responses Concerning Relationships between Intern and Supervisor

Items 65-71 raised the general question: How would you evaluate your relationship with the supervisor and the input he offered? Responses to the individual items in this category were in terms of: (1) not at all, (2) very little, (3) some, (4) quite a bit, (5) very much.

Relationship, performance, and input are all important aspects in supervising interns, but can all three elements be expected from the same supervisor?

There are ministers who have the art for ministry but not the science for ministry. Good supervisors must have the art for ministry but what makes them good supervisors is that they also have an understanding of the science of ministry.<sup>1</sup>

The mean response (table 15) reveals a very good relationship between the respondents and their supervisors. The total score is 4.22. Relationships in discussing "church problems, etc." also rated

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<sup>1</sup>McCarty, p. 46.

TABLE 14

NUMBER AND PERCENTAGE OF RESPONDENTS REPORTING THE OPPORTUNITY OF  
EXPERIENCE AND LENGTH OF EXPERIENCE UNDER A SUPERVISOR

Subgroups	No Response		Half a Year		One Year		Two Years		More than Two Years		Not at All		Total
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
Pastors	2	3.2	15	24.2	21	33.9	12	19.4	3	4.8	9	14.5	62
Assistant pastors	1	16.7	1	16.7	3	50.0	1	16.7					6
Administrators	1	8.3	5	41.7	5	41.7					1	8.3	12
Departmental secretaries			2	11.8	5	29.4	3	17.6	2	11.8	5	29.4	17
Others	1	5.9	3	17.6	6	35.3	4	23.5	2	11.8	1	5.9	17
Age 20-40	2	4.6	6	13.6	19	43.2	9	24.5	1	2.3	7	15.9	44
Age 40-60	1	1.9	14	26.9	18	34.6	6	11.5	4	7.7	9	17.3	52
Age 60-above	2	11.1	6	33.3	3	16.7	5	27.9	2	11.1			18
Danes	0	0.0	3	10.7	13	46.4	8	28.6	2	7.1	2	7.1	28
Finns (Union)	1	5.0	6	30.0	4	20.0	2	10.0	2	10.0	5	25.0	20
Norwegians	4	9.3	9	20.9	16	37.2	6	14.0	2	4.7	6	14.0	43
Swedes (Union)	0	0.0	7	31.8	7	31.8	4	18.2	1	4.5	3	13.6	22
West Nordic Union	4	5.6	12	16.9	29	40.8	14	19.7	4	5.6	8	11.3	71
"Misjonsskole" Seminar	4	7.5	12	22.6	16	30.2	10	18.9	4	7.5	7	13.2	53
B.A. - B.S.	1	3.4	5	17.2	12	41.4	7	24.1	1	3.4	3	10.3	29
M.A. + B.D. - Cand.Theol.			7	18.4	19	50.0	3	7.9	3	7.9	6	15.9	38
Total	5	4.4	26	22.8	40	35.1	20	17.5	7	6.1	16	14.0	



very good (3.70). However, meeting regularly for planning and prayer reveals some weakness (3.40). The subgroups "Administrators" and "Norwegians" on this particular item show a mean score for only 3.2. This tends to confirm the statement that "there is too little prayer among the ministers of Christ. . . ." <sup>1</sup>

"Discussion of theological issues" shows a mean response of 2.68 with the sub-category of "pastors" at 2.64 and "Finns" at 2.22--or close to "very little."

Responses to item 69 are encouraging. The respondents did not feel limited in their permission to engage in a wider range of activities, even though we detect some such limitation among the older ministers.

For items 70 and 71--Did your supervisor ever take you along in visitation or Bible studies? and Did you experience leading someone to a decision for Christ?--the responses were not strong. The mean score for item 70 is 2.76, and for 71, 2.61. The advice to the church has been: "Let our young men and young women go forth as evangelists and Bible workers, in company with a worker of experience who can show them how to labor successfully." <sup>2</sup> Improvement in this aspect of intern training is definitely called for.

#### Respondents' Perception of Minister's Guidance during Internship

The presence or practice of the supervisor teaching and giving advice to the intern on certain specific functions or concerns

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<sup>1</sup>E. G. White, Evangelism (Washington, D.C.: Review and Herald Publishing Association, 1946), p. 641.

<sup>2</sup>Ibid., p. 109.

TABLE 15

MEAN OF RESPONSES REVEALING PERSONAL INTERNSHIP RELATIONSHIP WITH SUPERVISORY  
MINISTERS AS PERCEIVED BY SCANDINAVIAN SDA MINISTERS

Item	Subgroups											
	Pastors	Assistant Pastors	Adminis- trators	Danes	Finns (Union)	Norwegians	Swedes (Union)	West Nordic Union	Age 20-40	Age 40-60	Age 60- Above	Total
65 Did you enjoy the relationship with your pastor-supervisor	4.24	4.17	4.50	4.54	3.86	4.15	5.16	4.35	4.32	4.32	4.69	4.22
66 Did you discuss church problems, programs, evangelistic outreach	3.63	3.67	4.10	3.69	3.43	3.74	3.79	3.72	3.78	3.78	3.69	3.70
67 Did you meet regularly for planning and prayer	3.53	3.34	3.20	3.58	3.29	3.21	3.53	3.40	3.44	3.44	3.69	3.40
68 Did you discuss theological issues	2.64	3.00	3.00	2.72	2.22	2.74	2.79	2.73	2.73	2.73	2.93	2.68
69 Did you feel . . . permittet to engage only . . . distributing literature . . . leading song service	2.00	1.67	1.30	1.96	2.14	1.76	1.89	1.85	1.76	1.76	2.21	1.89
70 Did your supervisor ever take you along in visitation of Bible studies	2.88	2.83	2.40	3.27	2.07	2.68	2.74	2.98	2.83	2.83	3.13	2.76
71 Did you experience leading someone to a decision for Christ	2.65	2.33	2.70	3.19	2.29	2.41	2.32	2.80	2.83	2.83	3.06	2.61

was the question at issue in items 72-85. "The central task in the supervising process is to keep the student doing and examining real ministry and seeing how the ministry fits the ministering person."<sup>1</sup> Did the young intern, during his first year in the ministry, receive training and advice from his pastor-supervisor with respect to the real mechanics of ministerial functions or concerns?

Table 16 tabulates the mean scores on a number of ministerial functions which an intern should learn to perform or handle. The general question was: Did your pastor-supervisor teach or advise you in regard to . . . ? The options were "yes" or "no." As seen in the table, the mean scores in each category for "no" were as follows: "family relationships" (62.3%), "marriage problems" (62.3%), "your style of visitation" (50.9%), "personal problems" (65.8%), "conducting ordinances" (53.5%), "conducting board and business meetings" (55.3%), "keeping yourself in physical shape" (61.4%), "study and devotional habits" (54.4%). These "no" answers seem to be rather high. However, the scores according to "age group 20-40 years," indicates that the situation gets even worse (see table 17). These scores plainly reveal that supervision has been very inefficient for this subgroup in these items. The last figures of table 17 reveal that more than three-fourths of the younger ministers entering the ministry had to explore and find their own way in the matter of church ordinances.

Item 83, "Keeping yourself in physical shape," (see table 18)

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<sup>1</sup>McCarty, p. 29.

TABLE 16

NUMBER AND PERCENTAGE OF RESPONSE STATEMENTS CONCERNING THE  
PASTOR-SUPERVISOR TEACHING OR ADVISING INTERNS

Item (Supervisor Gave Advice Concerning--)	Responses					
	None		Yes		No	
	No.	Percentage	No.	Percentage	No.	Percentage
72 Family relationships	21	18.4	22	19.3	71	62.3
73 Marriage problems	21	18.4	22	19.3	71	62.3
74 Erring members	21	18.4	60	52.6	33	28.9
75 Church board problems	21	18.4	41	36.0	52	45.6
76 Your own preaching	20	17.5	43	37.7	51	44.7
77 Your style of visitation	20	17.5	36	31.6	58	50.9
78 Personal problems	21	18.4	18	15.8	75	65.8
79 Conducting ordinances	21	18.4	32	28.1	61	53.5
80 Church worship procedures	21	18.4	50	43.9	43	37.7
81 Conducting board-business meetings	23	20.2	28	24.6	63	55.3
82 Working policies or rules of conference	21	18.4	42	36.8	51	44.7
83 Keeping yourself in physical shape	21	18.4	23	20.2	70	61.4
84 Your functional relationship to lay-people	21	18.4	41	36.0	52	45.6
85 Study and devotional habits	20	17.5	32	28.1	62	54.4

TABLE 17

RESPONSES TO ITEMS 73, 77-79 AS GIVEN BY  
20-40 YEAR AGE GROUP OF SCANDINAVIAN  
SDA MINISTERS

Item	Instrument	No Response %	Yes %	No %
73	Marriage problems	5.0	15.0	80.0
77	Your style of visitation	5.0	25.0	70.0
78	Personal problems	5.0	10.0	85.0
79	Church ordinances	5.0	10.0	85.0

TABLE 18

NUMBER AND PERCENTAGE OF RESPONSES TO ITEM 83  
(KEEPING SELF IN PHYSICAL SHAPE) AS  
PERCEIVED BY NATIONAL SUBGROUPS

Subgroups	No Response		Yes		No		Total
	No.	%	No.	%	No.	%	
Danes	3	10.7	4	14.3	21	75.0	28
Finns	6	30.0	2	10.0	12	60.0	20
Norwegians	9	20.0	11	25.6	23	53.5	43
Swedes	3	13.6	5	22.7	14	63.6	22

is worth noting. It is a fact that ministers should pay more attention to the preservation of physical health. It has been stated that "Vigor of mind depends largely upon vigor of body."<sup>1</sup>

The figures above showing high scores under "no" indicate that little instruction by supervisor-pastors existed on this point.

<sup>1</sup>E. G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1948), p. 423.

This may be due to indifference or lack of concern on the part of the supervisor.

McCarty states that ministerial supervisors:

. . . are molding the lives of the future representatives of the Kingdom of God. They are the human mothers and fathers of ministers. They are the ones who rock the spiritual cradle to shape the future world.<sup>1</sup>

What did supervision accomplish in the important issue of encouraging study and devotional habits? See table 19.

TABLE 19  
NUMBER AND PERCENTAGE OF RESPONSES TO ITEM 85  
(STUDY AND DEVOTIONAL HABITS) AS PERCEIVED  
BY NATIONAL SUBGROUPS

Subgroups	No Response		Yes		No		Total
	No.	%	No.	%	No.	%	
Danes	2	7.1	10	35.7	16	57.1	28
Finns	6	30.0	7	35.0	7	35.0	20
Norwegians	9	20.9	7	16.3	27	62.8	43
Swedes	3	13.6	7	31.8	12	54.5	22

In comparing the function or concern reported in table 19 with that of table 18, the matter of "study and devotional habits" received a more positive response than "keeping yourself in physical shape." This is encouraging, however, supervision was also weak here, judging by the Norwegians 62.8 percent "no" response.

<sup>1</sup>McCarty, p. 154.

### Respondents Feeling of Loss When Denied Supervised Internship

Item 86 of the questionnaire asked the question: If you never worked with a pastor-supervisor in your internship, did you consider this a loss in your training experience? Only 58 of 114 ministers responded to this item. There were 22.8 percent who answered yes, 0.9 percent who said no, and 27.2 percent said it was not applicable.

### Respondents View of Own Training Compared with Non-Adventist Ministers

Item 87 of the survey asked: How would you compare your field training for the ministry with the non-Adventist ministers with whom you are acquainted? Close to 50 percent of the responses did not seem to have sufficient knowledge of the facts to answer the question, while 18.4 percent think that the Adventist field training is better than others. (See table 20.)

### Summary

The responses to this part of the survey (Internship--first year in ministry) generally reflect satisfaction with the internship experience. In written comments, several of the respondents gave credit to the man they worked with, his godly attitude, and the good fellowship they experienced. Only a small minority felt that the internship period was a waste of time.

However, the survey revealed that ministers perceive a lack in certain areas:

1. Teaching the intern minister practical lessons such as performing the church ordinances, developing skill in handling church

TABLE 20

NUMBER AND PERCENTAGE OF RESPONSE REPLYING TO: HOW WOULD YOU COMPARE YOUR FIELD  
TRAINING WITH THE NON-ADVENTIST MINISTERS WITH WHOM YOU ARE ACQUAINTED?

Subgroups	No Response		Better		About the Same		Not as Good		Don't Know		Total Sample
	No.	%	No.	%	No.	%	No.	%	No.	%	Number
Pastors	9	14.5	15	24.2	7	11.3	4	6.5	27	43.5	62
Assistant pastors	1	16.7			1	16.7			4	66.7	6
Administrators	1	8.3	2	16.7			2	16.7	7	58.3	12
Departmental secretaries	3	17.6	3	17.3	3	17.3	1	5.9	7	41.2	17
Others	2	11.8	1	5.9	2	11.8	2	11.8	10	58.8	17
Age 20-40	4	9.1	4	9.1	6	13.6	1	2.3	29	65.9	44
Age 40-60	6	11.5	14	26.9	6	11.5	7	13.5	19	36.5	52
Age 60-above	6	33.3	3	16.7	1	9.6	1	9.6	7	38.9	18
Danes	3	10.7	8	28.6	3	10.7	2	7.1	12	42.9	28
Finns (Union)	2	10.0	2	10.0	3	15.0	5	25.0	8	40.0	20
Norwegians	9	20.9	6	14.0	1	2.3	2	4.7	25	58.1	43
Swedes (Union)	2	9.1	5	22.7	5	22.7	0	0.0	10	45.5	22
West Nordic Union	12	16.9	14	19.7	4	5.6	4	5.6	37	52.1	71
"Misjonsskole" Seminar	9	17.0	14	26.4	7	13.2	7	13.2	16	30.2	53
B.A. - B.S.	3	10.3	2	6.9	4	13.8			20	69.0	29
M.A. + B.D. - Cand.Theol.	2	5.3	9	23.7	5	13.2	2	5.3	20	52.6	38



affairs such as boardmeetings, study groups in the church, and activities for youth

2. The art of pastoral counseling where he enters into the dynamics of fellowship and field ministry and conducting evangelistic meetings

3. Communication between the pastor-supervisor and the intern in such issues as theological matters, marriage problems, personal problems, visitation style, and leading a person to a decision for Christ

4. Teaching and exposing the intern to specific issues like family relationships, his own preaching, keeping himself in physical shape, and the development of study and devotional habits.

Responses to this section of the survey indicate a need for better supervision of the ministerial intern. Some written comments also indicate that need. One respondent comments:

A local Conference might be better off in running a kind of field-school type of intern program than to send young men out with pastors who themselves are unprepared and lacking in the ability to train interns for ministry.

How may we strengthen the program in its weaknesses as indicated in this survey? The study now directs itself to an analysis of the responses concerning that question.

Survey of Ministers and Interns: Part IV  
Theological and Practical Suggestions  
for Future Field Training of Intern  
Ministers in Scandinavia

The responses to the survey suggest that internship in Scandinavia is in need of some changes and improvements. The respondents' suggestions with respect to a future field-training

program of intern ministers in Scandinavia is of major interest. The section is divided into four parts:

1. Suggestions as to the most suitable time for field training were elicited in item 88.
2. Practical aspects of the ministry and suggestions as to what is of primary or secondary importance were the subject of items 90-99.
3. Problem-causing potentials in minister-supervisor relationship were sought in items 100-106.
4. Ministers were asked to comment on possible need for a change in the present day internship program in the respondents' conference (item 107).

#### The Most Suitable Time for Field Training

Learning readiness unfolds at different times in various students' lives. The question has long been discussed--When should a student start his ministerial field training?

The question was asked (item 88), When a young man starts his preparation for ministry, what period of academic development would you recommend as the best time for field training? Five options were given:

1. Between matriculation exam in homeland and college
2. During college period
3. Between next to last and the last year of required ministerial curriculum
4. After completion of academic requirements
5. Others.

As seen in table 21, the optimal time for students to enter field training would seem to be "during college period" or "next to the last year of ministerial curriculum," both of which received 32.5 percent of the ministers' response. When studying the responses of the various subgroups, we observe that pastors (37.1%), administrators (50.0%), age group 20-40 years (31.8%), Finns (40%), and the most highly educated (B.A.-B.S., M.A.-B.D., etc.) seem to prefer field training during the college period. Assistant pastors (50%), age group 60 years and above (38.9%), Swedes (36.4%), and West Nordic Union (32.4%) tend to choose next to the last year of ministerial curriculum.

There is evidence that the Scandinavian ministers have the same concern for this question (item 88) as was voiced concerning length of formal (academic) training (item 50)--the concern that the prospective ministers should not lose the vision for practical ministerial work during the academic preparation.

#### Ministers' Choice of Important Aspects of Field Training for Interns

Internship includes the matter of training a person in the mechanics of ministry. Items 90-99 were statements to which the respondents were asked to indicate their degree of agreement. Five options to each item were given: (1) strongly disagree, (2) disagree, (3) not sure, (4) agree, and (5) strongly agree. Table 22 tabulates the number and percentage of responses and also mean score for each question.

In analyzing table 22, one notices that the percentages for

TABLE 21

NUMBER AND PERCENTAGE OF RESPONSES CONCERNING OPTIMAL TIME FOR MINISTERIAL STUDENTS  
TO START FIELD-TRAINING AS PERCEIVED BY SCANDINAVIAN SDA MINISTERS

Subgroups	No Response		Between Matricula- tion Exam and College		During College Period		Between Next Last and Last Year of Min. Curr.		After Completion of Academic Requirement		Other		Total Samples
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
Pastors	2	3.2	10	16.1	23	37.1	20	32.3	2	3.2	5	8.1	62
Assistant pastors					1	16.7	3	50.0	1	16.7	1	16.7	6
Administrators			1	8.3	6	50.0	5	41.7					12
Departmental secretaries	1	5.9	3	17.6	4	23.5	4	23.5	2	11.8	3	17.6	17
Others	1	5.9	3	17.6	3	17.6	5	29.4	1	5.9	4	23.5	17
Age 20-40	1	2.3	6	13.6	14	31.8	11	25.0	2	4.5	10	22.7	44
Age 40-60	1	1.9	8	15.4	19	36.5	19	36.5	3	5.8	2	3.8	52
Age 60-above	2	5.6	3	16.7	4	22.2	7	38.9	1	5.6	1	5.6	18
Danes	1	3.6	6	21.4	7	25.0	8	28.6	2	7.1	4	14.3	28
Finns (Union)	1	5.0	3	15.0	8	40.0	6	30.0	1	5.0	1	5.0	20
Norwegians	2	4.7	3	7.0	17	29.5	15	34.9	2	4.7	4	9.3	43
Swedes (Union			5	22.7	5	22.7	8	36.4	1	4.5	3	13.6	22
West Nordic Union	3	4.2	9	12.7	24	22.8	23	32.4	4	5.6	8	11.3	71
"Misjonsskole" Seminar	2	3.8	12	22.6	17	32.1	16	32.1	4	7.5	1	1.9	53
B.A. - B.S.			2	6.9	9	31.0	9	31.0	2	6.9	7	24.1	29
M.A.-B.D., M.Div., Cand.Mag., Theol., Phil.	1	2.6	3	7.9	16	42.1	13	34.2	2	5.3	3	7.9	38
Total	3	3.5	17	14.9	37	32.5	37	32.5	6	5.3	13	11.4	114

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TABLE 22

NUMBER AND PERCENTAGE OF RESPONSES SHOWING DEGREE OF IMPORTANCE OF VARIOUS ASPECTS  
OF INTERNSHIP PROGRAM AS PERCEIVED BY SCANDINAVIAN SDA MINISTERS

Item	0 No Response		1 Strongly Disagree		2 Disagree		3 Not Sure		4 Agree		5 Strongly Agree		Total Mean Response	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	Score
90 An intern should always begin his work with an experienced minister	4	3.5	1	0.9	0	0.0	3	2.6	33	28.9	73	64.0	110	4.6
91 He should be placed with the best qualified minister available in the conference	4	3.5	3	2.6	2	1.8	11	9.6	38	33.3	56	49.1	110	4.3
92 The pastor-supervisor should receive some training for his role before having an intern	2	1.8	1	0.9	4	3.5	10	8.8	37	32.5	59	51.8	112	4.4
93 An intern should experience at least one evangelistic field school	3	2.6	1	0.9	1	0.9	9	7.9	37	32.5	63	55.3	111	4.4
94 An intern should be granted the opportunity of assisting in an evangelistic campaign	2	1.8	1	0.9	1	0.9	1	0.9	36	31.6	73	64.0	112	4.6
95 Home visitation--guiding people to a decision, should be given highest priority	2	1.8	1	0.9	0	0.0	3	2.6	23	20.2	85	74.6	112	4.7

TABLE 22--Continued

Item	0 No Response		1 Strongly Disagree		2 Disagree		3 Not Sure		4 Agree		5 Strongly Agree		Total Mean Response	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	Score
96 An intern should have opportunity to participate in workshops	3	2.6	2	18.8	0	0.0	13	11.4	55	48.2	41	36.0	111	4.2
97 An intern should be exposed to all aspects of church life	6	5.3	1	0.9	5	4.4	14	12.3	39	34.2	49	43.0	108	4.2
98 Placed in a district--carry major responsibility in a small church	2	1.8	3	2.6	5	4.4	18	15.8	57	50.0	29	25.4	108	3.9
99 Progress report should be given the intern every second month by the pastor-supervisor and every year by the conference president	5	4.4	2	1.8	9	7.9	36	31.6	39	34.2	23	20.2	109	3.7

the first eight items very strongly favor the "agree" and "strongly agree" options (total mean scores move between 4.2-4.9). The response to item 95 was especially strong, where 74.6 percent "strongly agree" that "home visitation and guiding people to a decision, should be given highest priority in a period of internship." Thus the working staff in Scandinavia apparently urge a more purposeful training endeavor concerning visitation and personal contact. They are also in agreement with the statement: "Pastoral calling or visitation is primary."<sup>1</sup>

Responses to item 98 (. . . major responsibilities in a small church or group) does not indicate such strong support. There are 15.8 percent who are undecided or "not sure," and the mean response is at 3.9.

Item 99 has to do with a progress report giving the intern an evaluation on his performance. "Evaluation is a vehicle for growth which emerges out of caring relationship and is not an instrument for judgement."<sup>2</sup> In observing the responses (table 23), we detect some reluctance and uncertainty about such a practice. Of special note is the "not sure" score among the following subgroups: pastors (38.7%), administrators (50.0%), age group 40-60 years (36.5%), and the Swedes (63.6%).

However, if we combine the score for both "agree" (option 4) and "strongly agree" (option 5), we observe the following scores:

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<sup>1</sup>Eugene D. Dolloff, The Romance of Doorbells (Philadelphia: Judson Press, 1951), p. 6.

<sup>2</sup>George I. Hunter, Theological Field Education (Boston: Boston Theological Institute, 1977), p. 64.

TABLE 23

MEAN OF RESPONSES CONCERNING PROBLEM-CAUSING POTENTIAL IN THE MINISTER-SUPERVISOR  
RELATIONSHIP AS PERCEIVED BY SCANDINAVIAN SDA MINISTERS

Item	Subgroups										
	Pastors	Assistant Pastors	Adminis- trators	Age 20-40	Age 40-60	Age 60- Above	Danes	Finns	Norwegians	Swedes	Total Samples
100 Communication regarding work expectation or role fulfillment	2.1	2.0	2.0	2.1	2.1	2.3	2.2	1.9	2.1	2.0	2.1
101 Organization of work responsi- bilities	1.9	2.2	1.8	2.1	1.9	1.9	2.0	1.7	2.0	2.1	1.7
102 The interns--more formal education	1.6	1.7	1.7	1.7	1.7	1.7	1.6	1.9	1.6	1.7	1.9
103 Minister's program--no scheduled time for instructions	2.1	2.3	2.1	2.3	2.1	1.7	2.0	2.3	2.2	2.3	2.3
104 Existing reporting system between intern and pastor- supervisor	1.8	1.0	1.6	1.7	1.7	1.7	1.7	1.4	1.8	1.8	1.9
105 Lack of mutual respect	1.8	1.7	2.2	1.7	1.9	1.9	1.8	2.0	1.7	2.0	2.0
106 Other	3.0	2.0	0.0	2.6	3.0	0.0	3.0	0.0	2.8	2.6	1.0



assistant pastors (66.7%), departmental secretaries (70.6%), Finns (50.0%), Norwegians (65.1%), and West Nordic Union (63.4%).

The idea of a progress report is new to a number of ministers in Scandinavia. Perhaps that is why there is a reluctance to respond with confidence to this question.

#### Problem-Causing Areas in Intern-Ministerial Supervisor Relationship

There is no way to enumerate all the problems which can arise in a ministry setting between the intern and the pastor-supervisor. In the questionnaire (items 100-106), the respondent was asked to Evaluate the problem-causing potential of the following areas of the minister-supervisor relationship. Three options were offered: (1) no problem, (2) moderate problems, and (3) severe problem. As recorded in table 24, responses indicate that moderate problems might arise with item 100--communication regarding work expectation or role fulfillment (mean score 2.1); item 103--the ministers' program leaves no regular scheduled time for instruction (mean score 2.3); and item 105--lack of mutual respect (mean score 2.0). Problems of a more "severe" character are indicated in item 106--"Other"--as revealed by the following subgroups: pastors (mean score 3.0), age group 40-60 years (mean score 3.0), Danes (mean score 3.0), and Norwegians (mean score 2.8). While problems in this category are not specified, they must have been serious with some of the respondents.

TABLE 24

NUMBER AND PERCENTAGE OF RESPONSES CONCERNING ADVISABILITY OF A PROGRESS REPORT  
SYSTEM IN THE INTERNSHIP PERIOD

Subgroups	Degree of Agreement												Total
	No Response		Strongly Disagree 1		Disagree 2		Not Sure 3		Agree 4		Strongly Disagree 5		
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
Pastors	3	4.8			3	4.8	24	38.7	20	32.3	12	19.4	62
Assistant pastors					2	33.3			3	50.0	1	16.7	6
Administrators					2	16.7	6	50.0	2	16.7	2	16.7	12
Departmental secretaries	1	5.9	1	5.9			3	17.6	10	58.8	2	11.8	17
Others	1	5.9	1	5.9	2	11.8	3	17.6	4	23.5	6	35.3	17
Age 20-40	1	2.3	2	4.5	5	11.4	13	29.5	16	36.4	7	15.9	44
Age 40-60			2	3.8	4	7.7	19	36.5	17	32.7	10	19.2	52
Age 60-above			2	11.1			4	22.2	6	33.3	6	33.3	18
Danes	2	7.1	0	0.0	3	10.7	6	21.4	9	32.1	8	28.6	28
Finns (Union)	1	5.0	1	5.0	1	5.0	7	35.0	8	40.0	2	10.0	20
Norwegians	2	4.7			4	9.3	9	20.9	17	39.5	11	25.6	43
Swedes (Union)			1	4.5	1	4.5	14	63.6	5	22.7	1	4.5	22

TABLE 24--Continued

Subgroups	Degree of Agreement												Total
	No Response		Strongly Disagree 1		Disagree 2		Not Sure 3		Agree 4		Strongly Disagree 5		
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
West Nordic Union	4	5.6			7	9.9	15	21.1	26	36.6	19	26.8	71
"Misjonsskole" - Seminar	4	7.5	1	1.9	6	11.3	18	34.0	17	32.1	7	13.2	53
B.A. - B.S.			1	3.4	3	10.3	8	27.6	12	41.4	5	17.2	29
M.A. + B.D. = Cand.Theol.			1	2.6	4	10.5	12	31.6	10	26.3	11	28.9	38

Needs for a Change in  
Internship Program

The final, but fundamental, question is: Is there a need for change in the internship program in your conference? (item 107). A tabulation of total sampling in number and percentage is found in table 25.

TABLE 25  
RESPONSES CONCERNING NEED FOR CHANGE IN  
INTERNSHIP PROGRAM

Number and Percentage	No Response	Yes	No	Total
Number	12	82	20	114
Percentage	10.5	71.9	17.5	100

Table 25 shows a strong indication that respondents perceive a need for change in the internship program in Scandinavia. In table 26, which addresses the same question as perceived by the various subgroups, we observe a high "yes" answer among the following subgroups: pastors (71%), departmental secretaries (82.4%), others (76.5%), Finns (75.0%), Norwegians (72.1%), Swedes (81.8%), B.A.-B.S. (82.8%), and M.A., M.Div. (B.D.), Cand.Theol., etc. (72.7%). That administrators (25%) and age group 40-60 years (25%) have the highest "no" score (indicating no change needed) may be well expected. There is a surprisingly high percentage of "no" answers among assistant pastors (33.3%). The reason for this is not clear.

TABLE 26

NUMBER AND PERCENTAGE OF RESPONSES REGARDING A NEED FOR A CHANGE IN THE  
INTERNSHIP PROGRAM AS PERCEIVED BY SCANDINAVIAN SDA MINISTERS

Subgroups	Responses						Total Number
	No Response		Yes		No		
	No.	%	No.	%	No.	%	
Pastors	6	9.7	44	71.0	12	19.4	62
Assistant pastors			4	66.7	2	33.3	6
Administrators	2	16.7	7	58.3	3	25.0	12
Departmental secretaries	2	11.8	14	82.4	1	5.9	17
Others	2	11.8	13	76.5	2	11.8	17
Age 20-40	2	4.5	35	79.5	7	15.9	44
Age 40-60	5	9.6	34	65.4	13	25.0	52
Age 60-above	5	27.8	13	72.2	0	0.0	18
Danes	6	21.4	17	60.7	5	17.9	28
Finns (Union)	1	5.0	15	75.0	4	20.0	20
Norwegians	5	11.6	31	72.1	7	16.3	43
Swedes (Union)			18	81.8	4	18.2	22

TABLE 26--Continued

Subgroups	Responses						Total Number
	No Response		Yes		No		
	No.	%	No.	%	No.	%	
West Nordic Union	11	15.5	48	67.6	12	16.9	71
"Misjonsskolen" Seminar	9	17.0	31	58.5	13	24.5	53
B.A. - B.S.	1	3.4	24	82.8	4	13.8	29
M.A. - B.D. (M.Div.) - Cand.Theol.	5	9.1	40	72.7	10	18.2	55

Summary of Analysis Concerning the  
Internship Experience in  
Scandinavia

The survey reveals certain attitudes and concepts concerning internships in Scandinavia.

1. Of all the Seventh-day Adventist ministers in Scandinavia who were asked to participate in this survey, 78.6 percent responded. The high response rate suggests that there exists a general interest to the internship issue. The respondents represented a widespread diversity in age, nationality, and educational qualifications. Even though a large portion of the older workers concluded their formal education with the "Misjonsskole" (each country's local seminary), 58.7 percent of the total respondents have received a B.A. or higher degree within Scandinavia or outside these northern countries.

2. The responses indicate that there is general satisfaction with the formal, academic, educational program of ministerial trainees. However, the survey shows that there is some dissatisfaction regarding the practical training for field preparation of a minister's profession. A high degree of unity exists among the subgroups of respondents concerning the lack of instruction given in areas such as evangelistic outreach: teaching laypeople; conducting communion, baptism, wedding, and funeral services; guiding people through a grief crisis; facing conflict in a church; setting aside time for family activities; and advertising and "selling" the gospel.

Suggestions from the respondents concerning the length of time spent in formal education was divided between four and five years after the matricial exam. There exists, however, a desire for well-educated personnel.

The majority of workers in all the unions recommended that education should be partly received in an Anglo-Saxon environment.

3. The responses reflect general satisfaction with the internship (first year of ministry) experience. But the survey has revealed a lack in:

- a. Teaching the intern ministers practical lessons such as developing skill in handling church affairs, board meetings, study groups in the church, and working with youth
- b. Pastoral counseling and conducting evangelistic meetings
- c. The communication factor between the pastor-supervisor and the intern in issues such as theological matters, marriage problems, personal problems, visitation style, and leading a person to a decision for Christ
- d. Exposing the intern to specific issues such as family relationships, his preaching style, keeping in physical shape, and the matter of personal study and devotional habits.

The responses, in general, seem to indicate a need for better supervision of ministerial interns.

4. There exists a division in opinions as to when field training for intern ministers should begin. The preferences, however, are either during the college period or between next-to-the-last and the last year of the required ministerial curriculum. The survey reveals a rather strong recommendation from the Scandinavian SDA workers that:



a. Every intern should begin his ministry with an experienced minister and be placed with the best qualified minister available in the conference

b. The pastor-supervisor should receive some training for his role before an intern is assigned to his church

c. Experience in at least one evangelistic field school and an opportunity to assist in an evangelistic campaign should be granted every intern

d. Experience in home visitation and in guiding people to a decision for Christ is an aspect of evangelism which should be given highest priority

e. Participation in workshops should be available to each intern so he will be thus enabled to further explore the field of ministry and be exposed to all aspects of church life.

5. The survey in a more moderate way indicates that the intern while under supervision should carry major responsibilities in a small church or group. From a similar base there is general agreement to the fact that a progress report should be given regularly to the intern.

6. The survey reveals that a moderate problem exists between the intern and the pastor-supervisor in areas such as communication regarding work expectation or role fulfillment, the pastor-supervisor having a regularly scheduled time for instruction, and the matter of mutual respect. However, problems of a more "severe" character were indicated in some of the subgroups, but these problems were not specified by the respondents.

7. The respondents in all Scandinavia gave evidence to the fact that there exists a need for a change in the internship program in Scandinavia. Eighty-two respondents, or 71.9 percent, felt that there was a "strong" need for change.

From the analysis of the responses to the Survey of Ministers and Interns, we conclude that the Scandinavian ministry needs a more refined and structured internship program than is now in operation. It would seem that a church that claims to believe in education and preparation for the ministry would provide a comprehensive program to prepare those called into the ministry. Chapter 6, therefore, proposes such a program.

## CHAPTER VI

### AN INTERNSHIP PROGRAM FOR SEVENTH-DAY ADVENTIST MINISTERS IN SCANDINAVIA

The results of the survey among ministers in Scandinavia were reported in chapter V. A definite conclusion was reached that there exists a need for a change in the present internship program. This chapter develops a suggested program for a two-year internship. The purpose of the program is to provide the beginning minister with a period of practical experience in the life and work of the local church and in an evangelistic program.

This chapter (1) sets the goals for an internship program. (2) It introduces a suggested time schedule for internship and briefly outlines an assignment-requirement formula. (3) This is followed by a discussion of the ministry setting or context--which, if well prepared, should give the intern a good start. (4) This chapter also tries to fix the training responsibility. Even though this study mainly addresses itself toward the learner, the role of the supervisor is also considered. As supervision, however, is "a form of ministry" and "a particular model of ministry"<sup>1</sup> all by itself, it is recommended that the matter of ministerial supervision in Scandinavia be developed further in other studies.

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<sup>1</sup>George I. Hunter, Supervision and Education--Formation for Ministry (Cambridge, MA: Episcopal Divinity School, 1982), pp. 8, 9.

As the various areas of the training program are developed, they are discussed in this chapter in the following sections:

1. Intentional learning
2. The pastor-supervisor's role in the intern program
3. Theological reflections
4. Skill and competency development for the intern
5. Internship convened

The chapter concludes with an evaluation of the program and a summary.

### Learning Goals and Objectives

A goal has to do with the objective and intention of a specific educational experience. It is a point toward which one aims in order to derive specific learning objectives. Thus the first step in planning a training program is to decide what the training should accomplish. A philosophy of field training presented earlier in this paper may be assembled in the following basic goals which the training program hopes to achieve:

1. To assist in bringing about a more effective ministry
2. To speed adaptation and adjustment to the ministry assignment
3. To reduce grievances
4. To improve performance both in preaching, counseling, and outreach ministry
5. To improve supervision and administration
6. To reduce withdrawal from the ministry
7. To help employees in self-improvement.

Beyond these goals formulated by the church, it is necessary for the intern to personally specify his ministerial objectives as he is about to enter his internship period. Learning objectives are "'mini-goals' which focus upon specific phases or particular aspects of the over-all goal."<sup>1</sup> Such concrete learning objectives need to be formulated for each specific field placement. As the intern enters a new phase of his practicum and is aware of the church's intention of calling, he should formulate objectives even though he may later radically redefine them in the interest of his education and his development for ministry. Effective objectives are: (1) achievable, (2) "owned" by the intern, (3) measurable, (4) phased in terms of time, and (5) representative of a moderate risk. It is important that success be possible, but the intern needs to have objectives which challenge and stretch him. "A usefully stated objective . . . is one that helps us to see where we are heading and tells us how to know when we have arrived."<sup>2</sup>

#### A Recommended Time-Frame and Assignment Requirements for Internship

At the Seventh-day Adventist NED<sup>3</sup> headquarters, an action was taken by the Division Committee in 1978 to recommend a one- to three-year period of internship in the employee's homefield. This should, however, be finally determined according to policy of the employing organization.

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<sup>1</sup>Ibid., p. 19.

<sup>2</sup>Robert F. Mager, Developing Attitudes Toward Learning (Belmont, CA: Fearon Publishers, 1968), p. 13.

<sup>3</sup>Northern European Division of SDA Minutes of Meetings of the Division Committee, 1978.

This internship period follows either the completion of the undergraduate section of the college ministerial training program or the completion of one year of post-graduate studies.

It was further stated that the internship period is a probationary period in which the intern demonstrates his calling and suitability to ministerial service--to himself, to the prospective employing organization, and to the training institution.<sup>1</sup>

The training period--a two-year cycle for internship is here recommended--should commence after detailed preparation. Included in the preparation, of course, is the necessary budget, the appointment of pastor-supervisor, a ministry setting, housing, and a well-prepared program. A recommended time schedule for the intern to follow is shown in appendix B, figure 4. This gives the intern the necessary preparation for each new step he faces. Briefly this schedule would include:

1. Two months work where, as an observer, the intern gets acquainted with his pastor-supervisor, looks over the church or churches that exist in the ministry setting, fixes his training responsibilities, and gets into his new assignment.

2. Six months during which the church and pastor-supervisor are engaged in an evangelistic outreach endeavor. In preparing and accomplishing this task, the intern is exposed to preaching, visitation, "selling" the gospel, observing the mechanics of community contact, and reaping for Christ.

3. Three months of "follow up" work which teaches the

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<sup>1</sup>Mager, Developing Attitudes, p. 13.

trainee the techniques of establishing new converts, of being exposed to the matter of church ordinances, and of learning to know as much as possible about all the media-work in the church.

In preparation for the second year, the second pastor-supervisor should already have been appointed. Ministry setting should also be taken care of, and the trainee commences his vacation period. This is followed by

4. Six months of pastoral, educational orientation. During this period the pastor-supervisor keeps the intern doing and examining real ministry and seeing how the ministry fits the minister's person. It is during this period of being exposed to pastoral care, counseling, chaplaincy, and family and youth ministry that the intern should "examine how he functions, why he wants to function that way, and how he fulfills that functioning."<sup>1</sup>

5. Five months of outreach. This last part of internship should be assigned to Christian witnessing where church members are being taught and prepared for witnessing for Christ. The trainee needs to both observe and partake in these church outreach assignments. As the church comes to the end of a "witnessing for Christ action," the trainees should be given the responsibility of conducting a short evangelistic campaign. This would enrich him with valuable experience as he goes on to accept assignment as a new church pastor. Within this last period of supervised internship the intern should also be made aware of conference objectives, administrative procedures, and the availability of facilities and

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<sup>1</sup>Feilding, p. 147.

material offered by the conference's different departments.

#### Assignment Requirement Letter

In order to simplify the assignment and make objectives come in focus, an assignment requirement letter should be sent to the prospective intern before he enters the field. This can give the student or minister-to-be a mental orientation of what the ministry is all about and what his expectations might be. A suggested assignment requirement letter with detailed task descriptions appears in appendix B, figure 5.

#### The Context: Preparation and the Ministry Setting

One of the cardinal points in internship-teaching is to find a proper place for the trainee to begin his practicum. The skill a conference president has in planning the right place, the right supervisor, and other experienced tutors is of unique importance. The field site is "the context for learning and growth in experience-based education." It is where the theory and practice of ministry can intersect: "where heritage, history, and tradition can address and be confronted by contemporary human and social demands upon ministry."<sup>1</sup> Therefore, a well-planned field site as a locus for ministerial service and learning may be the difference between failure or success for the intern candidate.

Good training develops through a progressive series of experiences in a well-located setting where the atmosphere for training is present. The context includes the organizational system,

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<sup>1</sup>Hunter, pp. 51, 54.



the people, and "the surrounding environment that form the 'stuff' of the field site which provides the occasions and experiences of ministry."<sup>1</sup>

This location may include:

1. A regular, good-sized church
2. Good housing facilities for the trainee and his family
3. A well-planned internship program briefly outlined before the training starts. The new teaching experience may start at the level which the learner has already reached. The supervisor must be skilled in locating this level.

There exist certain recognized criteria<sup>2</sup> essential for an effective setting in ministerial field training. One of these presumes that the learning takes place in a setting similar to the anticipated field of work of the trainee.<sup>3</sup>

As the intern is placed in a parish, it is of great importance that appropriate resources are available and that the intern starts functioning in an environment similar to future assignments.

Specific guidelines should be observed:

1. A setting where the significant ministerial tasks are available
2. A setting where the intern can function in roles appropriate to his spiritual gifts and working capacity

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<sup>1</sup>Ibid., p. 53.

<sup>2</sup>Charles R. Feilding, and James D. Glasse, "Field Work," Theological Education 3/1 (Autumn 1966):210.

<sup>3</sup>Robert K. Nace, "The Teaching Parish and Supervising Pastor," Theological Education 11 (Summer 1975):320.

(There exists a normative model for how a minister is to function. This is presented both in the Word of God and in other writings. However, this functional model is not to be regarded as an instruction given in detail. Thus we have to give room for personal strengths and weaknesses. The Lutheran Church has in Confessio Augustana, article II, put the functional aspect of a minister into one notion: "das Predigtamt.")<sup>1</sup>

3. A setting where in-depth experiences with people facilitates the transfer of learning<sup>2</sup>

4. A setting where appropriate resources are available

5. A setting where competent supervision is provided.

The intern should be made aware of the rationale in selecting the ministry setting. He should also, early in consultation, understand that some settings are more helpful than others. The most helpful setting is one "in which there are experiences which raise in the interns' consciousness the issues they study in the classroom and with which the interns know they will have to deal throughout their ministry."<sup>3</sup>

#### Fixing Training Responsibility: Orientation and Clarification of Roles

If a ministerial intern is to benefit in his first year, he must know exactly what he is supposed to do. The same is true for the pastor-supervisor. In other words, all training responsibilities

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<sup>1</sup>NOU, "Norges offentlige utredninger," The ministers working assignments and the requirement for ministerial education (Oslo: Universitetsforlaget, 1972, no. 31), p. 10.

<sup>2</sup>The Rev. George I. Hunter, Theological Field Education (Boston: Theological Institute, 1977), p. 9.

<sup>3</sup>McCarty, p. 58.

must be fixed and made clear from the start.

It is the conference or union president who is responsible for the teaching procedure. A chart may be helpful in getting the program set up systematically. Such a chart would outline the different branches of the training program and indicate who is in charge for each phase. See appendix B, figure 6 for a sample chart.

The pastor-supervisor has a large part of the training procedure. Even though the union or conference president may be in charge of the program overall and must also provide for workers' meetings and arrange small conferences, it is the pastor-supervisor that is in charge of the "on-the-job" training. The pastor-supervisor is the important tutor for the trainee.

Supervision assists the candidate to clarify his vocational identity and to move toward goals that are realistically envisaged.<sup>1</sup>

There is an old Indian proverb which says: "You don't understand a person until you have walked in his moccasins for several days." This suggests that a pastor-supervisor needs to get close to the intern as soon as the intern arrives in the field. An intern may be nervous and anxious to make a good impression. His professional training from college and seminary, however, may have made him self-confident. Either way, his first days and weeks in the ministerial work are spent sizing up the conference, the church, and his pastor-supervisor. The impression he receives is bound to be strong and lasting.

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<sup>1</sup>Thomas W. Klink, "Supervision," Theological Education 3/1 (Autumn 1966):178.

Recognizing this, a skillful pastor-supervisor takes pains to make this first period interesting, well-planned, and favorable. This includes a detailed and well-organized orientation which includes information about:

1. The conference objectives
2. The church and its members
3. The first half year of intern program
4. Expectations and goal setting.

The intern should think of himself as being assigned to the total program of the church, not with the pastor-supervisor alone. A large portion of his time is to be given to task-oriented activities. He therefore should be alert and early lead into tasks of visitation, public speaking, Bible studies, youth activities, Sabbath School, and special services such as evangelistic campaigns and different promotions.

The orientation should also include such items as:

1. Being on time for all appointments. Nothing so degrades the ministry as a reputation of always being late for meetings.

God has entrusted His sacred work to men, and He asks that they shall do it carefully. Regularity in all things is essential. Never be late to an appointment. In no department or office should time be lost in unnecessary conversation.<sup>1</sup>

2. The need for a daily study period.<sup>2</sup> The intern should set apart time daily for prayer and study of the Bible. Increase of general knowledge, research work, and theological reflection all strengthen his spiritual life. "The more light he gathers to his

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<sup>1</sup>White, Gospel Workers, p. 649.

<sup>2</sup>See daily program, appendix D.

own soul, the more of heavenly illumination will he be able to impart to others."<sup>1</sup>

### Intentional Learning: Internship Begins

In our present cultural context a life-style has emerged in which many people are afraid to risk the experience of significant interpersonal relationship. This is an important reality to comprehend if one is to be sensitive to the dynamics that are at work when a supervisory relationship is just beginning to develop.

Professional education, if it is to be effective, depends upon the development of significant interpersonal relationships between the student and the supervisor.<sup>2</sup>

A major intent of the internship program is to foster, nurture, and facilitate interpersonal relationships because not only are they significant in the learning process that is about to start, but also are essential to the effective service of a Christian minister as a whole.

As the intern moves into his assignment, it is important that he receive orientation as to how intentional learning occurs, the importance of self-assessment, and how he needs to become aware of his strengths and weaknesses prior to establishing learning objectives.

It is also important for the intern to get his roles defined.

### The Intern's Roles

Learning is one of the roles of the intern. The pastor-supervisor, appointed by the conference to hold the tutoring responsibility, is in charge. He is in charge of programs and

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<sup>1</sup>Ibid., p. 98.

<sup>2</sup>Hunter, p. 59.

initiates special prospects for the church. The intern, on the other hand, needs appropriate humility to recognize that he is a "student" minister rather than a professionally trained minister. Thus the intern does not have the full responsibility and role of being minister, yet at the same time he is doing ministry.<sup>1</sup>

The intern is, nevertheless, in charge of his own learning. What he learns and how well he learns depend on himself. Self-discipline is an important ingredient.

Furthermore, the intern must take upon himself the role of self-disclosure.<sup>2</sup> Real learning takes place only when the intern is willing to open himself up to others, especially to his supervisor. Where there is no self-disclosure there is very limited possibility for evaluation and feedback. The intern's role in a supervisory situation is to do ministry and disclose what happens in ministry. This includes the disclosure of what one intended, what one did, what one thought, what one felt, and the evaluation of the entire episode.<sup>3</sup>

As the training period starts, it is important to establish good rapport between the intern and the pastor-supervisor. "They are now to be partners in a process in which both learn from and instruct each other."<sup>4</sup> Defining his own work and learning objectives

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<sup>1</sup>McCarty also points out that the intern is a seeker. While he is a seeker of knowledge, he is also seeking a life vocation, and through supervised training he should be able to put on that vocation and test it in order to see whether the experience confirms the call he has professed. McCarty, Supervision, p. 133.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 134.

<sup>4</sup>Robert A. Chesnut, "The Internship Year: Preparation for Professional Self-Development," Theological Education 11/4 (Summer 1975):281.

encourage the intern's sense of professional self-respect, initiative, and autonomy.

As attention is focused on public evangelism, pastoral ministry, including preaching and pastoral care, a written contract for learning may have its importance. A sample contract follows:

### CONTRACT FOR LEARNING<sup>1</sup>

#### I. Background

Seminarian : NAME OF INTERN  
 Program : INTERNSHIP, NAME OF SETTING  
 Pastor-Supervisor: NAME OF SUPERVISOR

#### a) Instruments for Planning

Objective #1 : To learn how to develop communication skill and make preaching come naturally as a minister of the word.

Task : The intern will preach a sermon twice a month for three months in the SDA church, (name of church). The preaching will take place at the 11:00 o'clock worship hour on Sabbath, January through March, 1982.

Resources : The intern has taken courses in homiletics at Newbold College. The intern, in consultation with supervisor, will be continually assessing the needs of the church

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<sup>1</sup>Hunter, p. 69.

in relation to preaching

Through the year the supervisory conferences will focus upon cassette recording of his sermons.

Evaluation : The intern will initiate and organize a lay committee which will provide feedback, criticism, and suggestions. There will be evaluation from elders and pastor-supervisor.

Objective #2 : To develop skills in visiting church members, ministering with the sick, shut-in elderly people, and work through any feelings about older people and the finitude of death.

Task : Tuesday and Thursday afternoons will be spent calling upon persons who are sick, hospitalized, or in nursing homes.

Resources : The intern has taken a course in "The Parish Ministry--Visitation." He has read books in the field of pastoral counseling, and problem of death and dying, etc.

Through the months the supervisory conferences will focus upon data in verbatim reports, case studies prepared from the intern's calling experience.



Evaluation : There will be evaluation from pastor-supervisor and head elder.

b) Intern Comments

The intern will state his preparation and belief in preaching as an important part of ministry. Thereafter he will commit himself for developing further his skill in this area. He will also give his comment to the ministry for the sick and shut-in, the lonely and the elderly. As an intern he will state his need and hope for developing experience thus expanding his ministerial understanding.

c) Pastor-Supervisor Comments

The supervisor will outline what the church (the context) and he himself as a supervisor may offer the intern as the internship starts. These comments may in short also mention the need of assistance and contribution that the intern will have part in as he shares the responsibility for preaching and visitation.

## II. Contract Arrangement for Three Months

### Task description

Preaching/Worship

Sabbath 10:00 - 12:30

Pastoral calling	Tuesday	2:00 - 6:00 p.m.
	Thursday	
Supervision	Weekly on Mondays from 4:00 - 6:00 p.m. in supervisor's study.	

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Intern's signature

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Pastor-supervisor's signature

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Date and year

This contract should be evaluated carefully after the first three months. The evaluation is due according to a set date.

Termination of such a contract is an important process. It is important to anticipate termination, to allow for input, and to receive final credit. There may be need for reviewing the contract's content, so the intern realizes where he is and can reflect upon experiences that have been rewarding and/or traumatic.

The avenues through which impressions reach the brain are the five senses, and the pastor-supervisor must utilize all these avenues in his training endeavor. The most effective presentation therefore includes as many of these avenues as possible.

### Demonstration

In a period over the next six months, the intern should observe a demonstration of evangelistic preaching and witnessing. Here the intern is told to watch and make observations of an experienced evangelist. He should follow the evangelist in preaching,

planning, and preparing materials for the campaign. He should watch the organization, door-to-door visitation, and teaching of Bible doctrines.

This procedure has certain advantages: it does not require extra work from a superior. The intern takes himself around and observes. The method also has its disadvantages. The intern may feel that the learning is a hard job and doubt his own ability to do it. The demonstration way as a learning method also hinges on the instructor's ability and personal insight in field work.

It has recently been stated "that the more a person initiates activity, the more likely it is that the person will learn."<sup>1</sup> Field experience, however, is graded and usually involves three steps "to be taken in sequence: (1) observation, (2) limited participation, (3) fuller responsibility."<sup>2</sup> Therefore, used in conjunction with the method of demonstration is explanation.

### Explanation

A good clear explanation doubles the possibility of the learner catching the spirit and technique in ministerial work. Explanation combined with a step-by-step demonstration reveals the issues and fits the trainee into the task.

It is when an operation has been explained that the intern should try it for himself. For the longer the lapse between demonstration and explanation to the time the intern can practice it

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<sup>1</sup> John Hendrix and Lloyd Householder, eds., The Equipping of Disciples (Nashville: Broadman Press, 1977), p. 41.

<sup>2</sup> A. J. Lindgreen and Charles H. Ellzey, eds., Field Education Manual (Evanston, IL: Garret Biblical Institute, 1963), p. 8.

himself, the greater the chance of forgetting what he has learned. It is especially at this stage that the pastor-supervisor becomes a support system to assist in the performance of tasks.

### The Pastor-Supervisor's Role in the Intern Program

Intern programs succeed or fail on the quality of supervision. It can be considered self-evident that not every pastor is qualified to train interns. Therefore, responsible leadership should choose pastor-supervisors wisely and carefully. In order to consider and understand the primary purpose of supervision, we now address ourselves to a definition, qualification, the general task of the pastor-supervisor, and general responsibilities.

#### Definition

Defining the role of the pastor-supervisor is a difficult task, because it is a dynamic discipline under growth and change--as recent literature shows. The following definition may, however, be of help:

Pastoral supervision is a method of doing and reflecting on ministry in which a supervisor and one or more supervisees (learners) covenant together to reflect critically on their ministry as a way of growing in self-awareness, professional competence, theological understanding and christian commitment.<sup>1</sup>

#### Qualification

Men chosen for supervisory work should have specific traits and qualifications. They should be:

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<sup>1</sup>Kenneth H. Pohly, Pastoral Supervision: Inquiries into Pastoral Care (Houston, TX: Institute of Religion, 1977), p. 64.

1. Experienced older workers who should be successful educators<sup>1</sup>
2. People who have skill both as church pastors and as Bible-teachers
3. Men who are able to communicate and understand the psychology of human behavior
4. Men who are men of God, men of the Word, of Prayer, of Faith, and Responsibility
5. Those with some formal education--at least a bachelor's degree
6. Men who are engaged in a church program or in evangelistic outreach where a broad range of pastoral and evangelistic experience are available.
7. Men who have a vision and the vigor for expansion of God's work and at the same time are humble and dedicated to simple matters.

#### The General Task

The general task then of the pastor-supervisor is to bring about changes within the intern while he is in the process of becoming a minister. Starting out with an intern in the freshman months, the supervisor must:

1. Size up the new man in the parish and try to figure out how he learns best
2. Examine himself and ask, Do I like myself as an instructor? Am I friendly enough? Have I put myself into the program in a true spirit of helpfulness?

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<sup>1</sup>White, Gospel Workers, p. 101.

3. Observe the learning abilities of his intern. Certain interns may be slower in learning than others. The supervisor must watch this. The supervisor may have failed to provide the stimulus which the intern needs in order to respond properly.

A formula for building a responsive attitude is to use the kind of teaching method that is used in advertising business--the four elements A-I-D-A, AIDA: Attention, Interest, Desire, and Action.

4. Always remember certain cardinal points in training his man:

a. Take it easy. Some trainees need more time to comprehend than others. Considering the emotional stress an intern may have, the supervisor should not press for change.

b. Be thorough. Give the intern ample time to ask questions or straighten out any points on which he is confused. The supervisor should never proceed to new areas of learning until he is sure that the learner has a grasp on the present task.

c. Test teaching at each step. This can be done by asking questions. The supervisor should ask questions in such a way that the intern does not get the impression that he is trying to "catch him up."

d. Tie in related ideas and steps. The supervisor should tie in his instruction with the intern's own previous experience. This helps him feel at home and he can emphasize the points which are being made.

- e. Review. Reviewing helps to establish the learning.
- f. Put learning to work quickly.

The assignment of a pastor-supervisor is not an easy one. In addition to having ministry skills because he needs to teach them to his intern, he needs the "touch"<sup>1</sup> of a minister where the minister is able to feel intuitively what the situation is, thus "feeling along" with the intern minister.

According to the definition above, the activities to be supervised consist of those situations upon which the supervisor and intern reflect critically as a way of understanding what has taken place and what can be learned from it. Supervision focuses on the immediate acts or situations of ministry<sup>2</sup> and reflects on the situation (see figure 1).

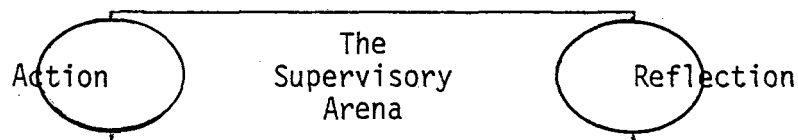


Fig. 1. Flow chart between action and reflection.

The interns under supervision, reflect upon the ministry together with the pastor-supervisor and returns to his task with new insight and tools. Thus a pastor-supervisor's role is to lead an intern into a flow between action and reflection.

### General Responsibilities

In addition to specific tasks involved in intern supervision, the pastor-supervisor has general responsibilities in the intern-

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<sup>1</sup>McCarty, p. 39.

<sup>2</sup>Pohly, p. 67.

supervisor relationship. In the best interest of his intern, he should:

1. Line up the procedure of the internship with the officers of conference

2. Determine the intern's need

3. Establish training schedules

4. Draw up learning contract

5. Arrange for field facilities

6. Provide instruction material

7. Help intern achieve competence

8. Keep up a proper description level

9. Help intern integrate theory and practical knowledge

10. Maintain records, prepare a written evaluation, and explain the evaluation

11. Make quarterly reports to the conference

12. Express appreciation and give credit for the work accomplished

13. Follow-up instruction

14. Take time to introduce the intern to a minister's duties, privileges, and extra curriculum that may occur; let him know that he is entitled to free time, but there are times--as during evangelistic campaigns--when that free time must be forfeited

15. Treat the intern as well as possible; give him a pleasant introduction to the ministry.



### Selecting Training Methods or Instruments for the Task

A wide range of types of instruments is necessary to accomplish the objectives mentioned above. Of course, no one training instrument fills the need all the time.

The methodologies which are used should provide a step-by-step procedure for defining and negotiating work and learning objectives, evaluating performance, communication skills, i.e., listening, levelling, and problem solving, and methods<sup>1</sup> for analyzing and reflecting upon professional experience.

Some suitable training methods that are of importance in ministerial settings are shown in table 27.

The purpose of these instruments is to provide a platform that identifies the ongoing ministry in a responsible manner. What may appear to be negative experiences in use of these instruments may prove to be the most useful--even though they may be threatening as they first appear. A most rewarding instrument here may be the quarterly conference.

### Quarterly Conference

Part of the intern program is to have quarterly intern conferences. It has the advantage of promoting and encouraging a free interchange of ideas between the supervisor and the intern. This is a period of interaction that involves both or all the people present. It is a time of dialogue. "Supervision provides a mirror for the supervisee to reflect on the situation and see it in all of its dimensions from a new perspective."<sup>2</sup>

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<sup>1</sup>Chesnut, p. 281.

<sup>2</sup>Pohly, p. 68.

TABLE 27

SUITABLE TRAINING METHODS IN  
MINISTERIAL SETTINGS

Method	Use	Examples
Individual instruction	To teach on solemn performance	To comfort the bereaved prior to a funeral service
Group instruction	Present basic facts in preparing an evangelistic campaign	Explaining the importance of establishing a Bible base for the gospel message
Lectures	To give basic or supplementary information on a specific subject	Used for technical information such as moral issues, divorce, and relationship to the church
Demonstrations	Clarify grasp of different skills, and highlight a key problem or principle	Show how to perform baptism, conduct the act of voting in a board-meeting
Observation report	To describe a critical incident marked as a "high" or "low" point in your ministry	Describe your personal feelings as you participated as a minister in your first funeral
Verbatim report	An exact record of conversation to catch the "tone" of an experience	Leading out as leader of a board-committee--what the intern did, said, how he acted, not what he would have liked to say
Conference	To solve problems, and direct or change attitude	To control or prevent an uproar in church conflict
Meeting	To exchange information, receive ideas from a group, solve problems	Workers meeting--interns, ministers and conference leaders together
Written instruction programs	Providing important information in permanent form for immediate or later use	Hand out paper--give the intern orientation of different policies
Oral direction	To give information needed immediately in short form	A hearing of the next assignment

TABLE 27--Continued

Method	Use	Examples
Case history	To better understand a person in a special situation	A summarized story of own experience

In such a setting the weekly and yearly program should be reviewed. The conference should take up such items as:

1. Worship

Stimulating true worship  
Using pulpit decorum  
Preaching in an effective manner  
Preaching truth pertinent to the need

2. Communication and interpersonal effectiveness

Listening and understanding others  
Resolving conflict  
Counseling--writing effective letters  
Gaining respect

3. Planning and organization

Using personal time efficiently  
Long-range planning (The next part of internship coming up)  
Fitting plans into the congregation  
Keeping up to date in the field

4. Managing church staff

Delegating responsibility as appropriate  
Learning the aim and function of church staff  
Providing subordinates with information needed  
Involving subordinates in decisions effecting them

5. Teamwork

Involving appropriate persons in decisions in different in- and outreach actions  
Considering the objectives of various segments of the congregation  
Keeping criticism constructive  
Being committed to the common goals

### The Responsibilities of a Conference Leader

The leader of a quarterly conference needs to get close to his colleagues. During the session he should stimulate, suggest, and act as a "traffic officer" of ideas. He should keep in mind that it is the "intern's hour, and this includes working at the issues, not being given packaged answers."<sup>1</sup> With the conference objectives clearly in mind, the pastor-supervisor is to guide the intern through a dialogue which will be numbered in different stages:

1. The information stage

What took place, what was your role, how did you respond?

2. Evaluation stage

Focusing on the core issues to sort out real problems or things that need attention. How did you feel about your place in the ministry? What could you have done differently?

3. Problem resolution stage

Removing the obstacles--what is your interpretation of the situation? What would you change?

4. Theologizing stage

Observe the event or problem in the light of "the gospel." How did the experience intersect with the Christian gospel? What are the implications?

5. Commitment stage

Choosing a ministering response. What is your next step? What resources do you need?<sup>2</sup>

In order for a pastor-supervisor to guide an intern through the stages above he himself needs to be:

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<sup>1</sup>Ibid., p. 68.

<sup>2</sup>Ibid., pp. 69, 70.

1. Openminded and knowledgeable
2. In a sense, authoritative to inspire confidence, trust, and respect
3. Able to analyze accurately
4. Objective, impersonal, and unbiased in his thinking
5. Able to receive information and ideas from others instead of telling what he knows
6. Have selfless dedication to the task
7. Have the ability to inspire the intern

### Theological Reflection

A unique function of guiding and supervising the intern through a field-training experience is the theological reflection. This may include:

1. The awareness of the ministerial calling with all its implication (see chapter II)
2. Christ's training pattern, the "doulos" motive and its relationship to the entire body of the believers
3. The process through which the intern and pastor-supervisor locate the theological and Christian dimensions of contemporary experiences.

G. S. Hunter presents an example here:

As one reflects upon a ministry with a person who is suffering and dying, that current experience is informed, shaped, uplifted, and judged by the God who has been revealed through the scriptural, historical, systematic, and moral experience of Christian tradition down through the ages.<sup>1</sup>

In the heritage of Christendom, even though there exists

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<sup>1</sup>Hunter, pp. 41, 42.

sickness, pain, and death, one discovers anew the God of Creation and Redemption who is actively in the midst of all life. This is the kind of "symbiotic reflection and integration"<sup>1</sup> which is important in field training.

At the same time it is of importance to refer to the devotional aspect as the intern's program is moving forward. A program for intern ministers must emphasize the God/man dimension. "One who works in harmony with the counsel of God . . . will be more efficient to do good, than ten will be who do not realize the necessity of depending upon God. . . ." <sup>2</sup>

In the interaction of a practical godly attitude between the intern and pastor-supervisor, the following steps are suggested for a process of a theological reflection:

1. Communication of relevant issues that have come up
2. Exploration of feelings

Feelings are part of God's creation, it is important to explore the feelings of those being served and of the intern himself

3. Identification and understanding of theological issues

Explore conflicts, contradiction, and theology that are discussed

4. Resolution and generalization

Record learning and plan ahead for future ministerial experience in that setting.

It should become a primary objective in supervised ministries to enable people to develop a habit of reflecting theologically--thus to:

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<sup>1</sup>McCarty, p.

<sup>2</sup>White, Evangelism, p. 109.

1. Discern the movement of God in the minister's own life
2. To assist the people of God to articulate their own religious experience
3. To see the implication of theological position and to act upon these implications.<sup>1</sup>

A four step model for doing theological reflection and born out of several years of experimentation and collaboration with other experts in the field has in recent years also been developed by G. S. Hunter.<sup>2</sup> It includes:

1. A data recovery

This step includes a communication of relevant facts. The minister recovers, in some details, the experience of ministry being offered for analysis and reflection. A concrete description and reason is of importance.

2. Analysis

The next step is then to describe what is going on inside the parties being involved (minister and the person being served).

3. Reflection

So comes the heart of theological reflection based on steps one and two. Step three is to understand the ministry event. Why did things happen in the way they did? An employment of historical, psychological, sociological, and theological resources is involved. The question will then be; "Why is the theological issue significant and integral to this occasion of ministry? And what data

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<sup>1</sup>Boston Theological Institute, Institute on Supervised Ministries, 1977-79, Brochure, June 1976.

<sup>2</sup>Hunger, p. 88.

are available to us from the Bible and history which can provide insight for understanding this event?"

#### 4. Further action

Step four includes final evaluation and planning ahead. The supervisor and the intern identify the alternatives and plan for further ministry action/interventions as a result of these activities of data-recovery, analyses, and reflections.

Theology can easily become an exercise in ideas and thus become a joy of knowing. However, if one is going to be on mission for Christ, engaged in a ministry that is destined to be faithful and responsive to the God of resolution, then theological reflection upon the PRACTICE of that ministry is absolutely essential.

#### Skill and Competency Development for the Intern

In order to help the intern to identify his own strengths and weaknesses and to begin to identify areas in which he needs to develop new skills, certain checklists<sup>1</sup> and instruments for self-diagnosis<sup>2</sup> are of importance. A regular reporting system also makes it possible to detect a development trend. But first one needs a checklist to establish the intern's working areas.

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<sup>1</sup>Sources include: Garrett Theological Seminary: "Field Education Manual"; Carl Coffman, Introduction to Pastoral Ministry, Berrien Springs, Mich. (mimeographed.)

<sup>2</sup>Hunter, Theological Field Education, pp. 158, 159.



Checklist for the InternA. Pastoral care

1. Secure a list of all the sick and shut-in and visit them.  
Ask your supervisor to instruct you how to make general pastoral calls--in the home, in hospitals.
2. It is essential for you to get to know and understand the members of the church before attempting to deal with the problems of the church organizationally or administratively.
  - a. Secure from your supervisor instructions on how to re-claim backsliders.
  - b. Ask the church elder for a listing of all your church members and of all officials of the church.
3. Make a plan for a systematic visiting program of all members of the church in their homes.
4. If the church you are working in has a school, get in touch with both teachers and students.
5. Ask your supervisor to give you some instruction in pastoral counseling--secure instruction in:
  - a. Youth counseling
  - b. Pre-marital counseling
  - c. Marital counseling
6. Seek to understand the community of which your church is a part.
  - a. Population, attitudes, cultural level
  - b. Get acquainted with ministers of other denominations.

B. Preaching and Worship

1. Observe the order of the Sabbath service. Secure training

in conducting Sabbath worship services.

2. Prepare and develop sermons for worship.

- a. As you have your interplay of biblical themes and you observe the needs of your people, decide which specific sermons to preach. Look for:

- (1) Titles (as possible phrases occur to you, write them down)
- (2) Scriptures (verse or passage that provides biblical basis)
- (3) Germs--ideas (statements that you intend to develop)
- (4) Thesis (one sentence statement that you plan to establish)
- (5) Situations (note ideas, actions, attitudes, or needs of your people that call for this sermon)
- (6) Desired outcome (state your final objectives for this sermon)

- b. Secure your supervisor's critique on your sermons.

3. Note the advantage of planning the yearly pulpit program.

- a. Factors to be considered:

- (1) The number of churches
- (2) Quarterly communion service
- (3) Special days and/or weeks
- (4) Visiting speakers
- (5) Vacations, youth camps
- (6) Subject matter

- b. Using a worksheet or planning calendar (see fig. 2).

Date	Home Church	Prayer Meeting	Second Church

Fig. 2. Sample worksheet for planning pulpit program.<sup>1</sup>

### C. Special Services

#### 1. Baptism: secure instruction in baptismal service

- a. A safe procedure for approval of candidates (see Church Manual)
- b. Planning the time for baptismal service (Friday night or Sabbath morning service)
- c. The order of service
- d. Details for a beautiful service (leave nothing to chance).
  - (1) Require instructions and directions beforehand
  - (2) Instructions to elders and deacons/deaconesses
  - (3) Personal and warm words of direction to candidates (include prayer)
  - (4) Physical preparation
  - (5) Robes (use a color and type of material which prevents embarrassment)

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<sup>1</sup>Carl Coffman, Introduction to Pastoral Ministry, Berrien Springs (unpublished), p. 62.

- (6) Assure that dressing rooms are adequate, personal, neat, attractive
- (7) Integrate new members into church
- 2. Funeral: Observe the order of funeral and secure instruction from supervisor on how to conduct funerals.
  - a. It is of great value to have visited the deceased before death
  - b. Call at home as soon as notified of death
  - c. Prepare for the service
    - (1) Remember to write a short obituary. Include birth-place, information of marriage, information of children, lifework, churchhood, time of death and some favorite things
  - d. Prepare funeral sermon
    - (1) Keep it brief (10-15 min.)
    - (2) No doctrinal subject
    - (3) Be of comfort--exalt Christ
  - e. Plan carefully with the funeral director about the service itself
    - (1) After greeting the bereaved--the minister is seated
    - (2) Selection of special music
    - (3) A hymn is sung
    - (4) Obituary (if any) sermon
    - (5) Another hymn is sung
    - (6) Words of memory, garlands on the casket
    - (7) Prayer
    - (8) Music

- f. The minister precedes the casket to the hearse
  - g. Activities at the cemetery
    - (1) The minister at the door of the hearse--in front of the casket to the graveside
    - (2) Graveside service
    - (3) Hymn sung
    - (4) A scripture should be read
    - (5) Second stanza sung, same hymn
    - (6) Benediction
  - h. The minister at the close of the service speaks to family and closest friends
3. Communion Service: Secure instruction of the Communion Service
- a. The importance of the Communion service--climaxes the worship service
  - b. To be held regularly--every quarter
    - (1) Prepare your own soul to receive and administer the sacrament
    - (2) Renew your personal acquaintance with the portions of Scripture to which the communion service directs attention (Matt 26:17-30; Mark 14:12-26; Luke 22:7-39; John 13:1-17; 1 Cor 10; 1 Cor 11:17-34)
  - c. The need for the congregation's preparation
    - (1) The preparatory sermon
    - (2) The prayer meeting previous to communion can inspire for greater participation
  - d. Physical preparation for communion

- (1) Head deaconess--sees that the bread is baked and juice is in readiness; the communion table prepared
- (2) Towels, plans, and material for the footwashing
- (3) The rehearsal with elders, deacons, and deaconesses who participate in the service

e. The order of service

- (1) A 10-15 minute sermon--concludes with reading John 13:1-17 and short prayer
- (2) Instruction--who can take part in service, where the people will go, what to do with the children, welcome and instructions to strangers who may stay in the church, how to find seats when returning from the footwashing

f. The service of humility

g. The Lord's supper service

- (1) Organ music--pastor, elders, and deacons enter and are seated
- (2) Table is uncovered by two deaconesses
- (3) Scripture reading--as 1 Cor 11:23--by pastor
- (4) First elder leads out--introducing the bread, prayer by a deacon
- (5) Pastor and elders break the bread  
Deacons rise, receive plates of bread from elders and distribute the bread
- (6) Deacons are finally served by the elder. Pastor gives signals for partaking of the symbol
- (7) Second elder leads out introducing the wine. Second

deacon offers prayer. Wine is distributed by the same method and cups are collected

(8) The deaconesses recover the table

(9) A closing hymn with prayer and adoration to the Lord is sung, followed by benediction

h. Certain points to keep in mind:

(1) Practice reading aloud the Scriptures that are used

(2) Make your communion spiritual and not first of all ceremonial

(3) Make sure you have a right recipe for communion bread

(4) Use only finest grape juice

(5) Remember the sick and the shut-ins for communion

(6) Plan your musical program

(7) Arrangement of the church for communion (see fig. 3)

4. Wedding service: secure instructions for the wedding service

a. Who has the right to perform wedding?

b. Pre-marriage counsel by the pastor

(1) Clarify church policies with regard to the use of the church and the couple's relationship to the church

(2) Offer counsel which assures a proper and beautiful service. Remember music, ceremony, and decoration of the church

(3) Wedding rehearsal

c. Wedding ceremony

(1) Five minutes before ceremony starts, parents of groom are ushered to their seats

(2) Pastor takes his seat

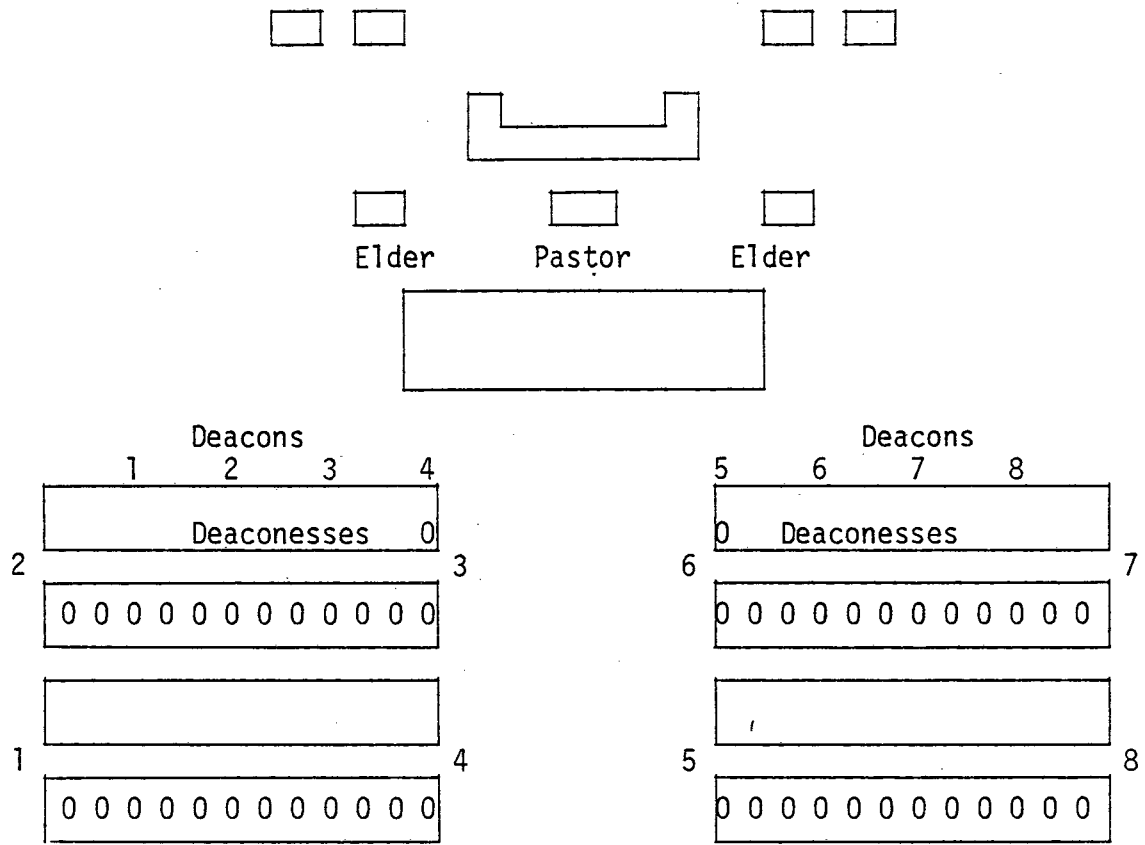


Fig. 3. Recommended seating arrangement for a communion service.

- (3) Organ begins march
- (4) Bride enters with father
- (5) Minister proceeds with ceremony
- (6) The sermon should be gracious and distinct; be sure of the name to groom and bride
5. Dedication of children: Secure instruction of dedication of children
  - a. Learn the purpose of a dedication service
  - b. Plan the dedication service:
    - (1) Activities prior to the sermon
    - (2) Invite father and mother to bring children to the front



- (3) Read a scripture--make an appeal to the purpose of dedication
  - (4) Have a dedication prayer
  - (5) Congratulate each parent and give parents a certificate of dedication
  - (6) Keep service open for all
6. Anointing the Sick: Secure instruction for anointing the sick. (See Manual of Ministers)
- a. Service to be conducted by ordained minister
 

Study into who should be anointed, who requests the anointing. (Ministry of Healing, pp. 225-33)
  - b. The procedure of service
    - (1) Bring another minister or local elder
    - (2) Read James 5:13-16, discuss meaning. (See SDA Commentary, vol. 7, pp. 540-42)
    - (3) Oil. Willingness to God
    - (4) Help the sick one to know that God will hear and answer
    - (5) A circle of prayer, then placing the oil
    - (6) Healing
  - c. Equipment
    - (1) Container of oil
    - (2) Paper towels

### Instrument for Self-Diagnosis

After the intern has studied the intern checklist, he should undertake his role of self-evaluator. The intern "needs to take the

input from the supervisor and make evaluations about himself and what he should or should not do."<sup>1</sup> As he gets acquainted with his working areas, action and reflection are essential to his future ministry. Involvement and participation in a functional setting more or less requires a time scheduled to think through that experience if progress and development is to be anticipated.<sup>2</sup> An aid for such a reflection is the instrument shown in appendix C.

#### A Regular Report and Progress Record

An internship period of two years together with a pastor-supervisor is a fast-moving period. All parties in a training endeavor need to know of progress or lack of such.

In order to reflect upon ministerial experience and to analyze that experience, a form or method for recording is important. There is no method of reporting which is appropriate for all occasions and experiences, but there are field-trainers who have written extensively on this.<sup>3</sup>

Pastoral supervisors are apt to resist formal methods of reporting ministerial experience, but a simple recording of the discipline the intern has taken part in should exist.<sup>4</sup>

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<sup>1</sup>McCarty, Supervision, p. 134.

<sup>2</sup>McCarty states that "self-disclosure includes the disclosure of what one did, what one thought, what one felt, and the evaluation of all this" (ibid.).

<sup>3</sup>Thomas W. Klink, "Supervision as a Routine Process in Professional Education for Ministry," Duke Divinity School Review 33/3 (Autumn 1968):162-69.

<sup>4</sup>The idea of the following report system is taken from Guideline for Ministerial Interns, "So You're an Intern," p. 23.

A more final record should indicate progress in different areas of the ministry. Such a record may be broken down to include four major fields: outreach-evangelism, pastoral ministry-care, church administration, and conference relationship. An example of such a record as used in one of the fields is shown in appendix C.

### Internship Convened

As the internship period comes to an end, it is time for the supervisor and the intern to summarize and evaluate the process, progress, successes, failures, and general results. This stage should be well planned. Four steps would be recommendable as a "merit-rating"<sup>1</sup> session is put together.

1. Know exactly how the intern worked. It is at this point that a supervisor, a conference leader, and later on a conference committee add insult to injury by blaming or praising an intern for internship work he did not do. This has often taken place because there was a lack of recording.

2. Rely on notes and progress reports of both good and bad performance. In order to prepare for the termination stage, the supervisor should on a monthly and half-year basis make evaluations. Memory should not be trusted too far; incidents which may support the evaluation should be written down. Critical impressions unsupported by evidence can easily lead to resentment on the part of the intern.

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<sup>1</sup>In industry you sometimes find when it comes to supervisory training that larger firms conclude a training period with a merit-rating session. As they keep tabs on how their new employees are doing in regard to quantity and qualities of output, safety, absenteeism, tardiness, they finally let their men know where they stand. (Taken from Bureau of Business Practice, Inc., 1974, USA).

3. Make suggestions for improvement in a new relationship sphere. The supervisor on a regular basis has spotted both weaknesses and successes and guided the intern towards improvement. The time has come to discuss incidents and progress the intern has made in overcoming specific errors that were pointed out. Being specific with a "let's-see-how-we-can-improve" attitude suggests that you are confident that the intern will succeed. Then the intern should be helped in terminating his relationship and duties with the group and individuals to whom he has ministered, such as students of the Bible gift plan, those to whom he has given Bible studies, people he had led to baptism, the youth group, and the church as a whole. The supervisor should guide him towards his new function where he will be a professional rather than an intern. That means that he will leave close supervision on a daily scheduled program and from now on face challenges, issues, and problems on his own.

4. Define instruction for new appointments. The young minister, if called by the conference, soon embarks on his first pastorate. The best way of terminating a supervisory role in an internship program is to present some well-formulated instructions that may help the young minister to begin "the most difficult professional work on earth."<sup>1</sup>

The instruction that follows may be considered:

a. The young pastor should make certain that he proceeds with caution during his first year. "A man is at his best

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<sup>1</sup>Andrew W. Blackwood, The Growing Minister (Grand Rapids, MI: Baker Book House, 1960), p. 153.

when he is doing his best at what he can do best."<sup>1</sup> Inexperience recommends a careful introduction.

b. He should become known as a calling pastor, and visit, if possible, each member in his home at least once during the first year, beginning with those who have the greatest spiritual needs. Friendly and pastoral calling results in better support when the minister begins his evangelistic activities later.

c. He should put emphasis on the matter of worship, and become an effective leader in the worship services. Worship makes people strong spiritually by awakening the awareness of responsibility. It creates a spirit of fellowship and service which in turn tends to speed up the tasks set before the church.

d. He should use the first few months to survey the situation in the church and in the community, and to learn about the programs and procedures followed by his predecessor. After analyzing the findings, he can put them into relation with materials received during training experiences.

5. He should be kind of reserved to those who hasten the establishment of close friendships. Remember pastoral responsibilities are for everybody in the church.

6. A five-fold basic requirement of a successful minister is that he is: humble, kind, courteous, tenderhearted, and pitiful. To this challenge a minister is truly born and not made. This of

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<sup>1</sup>Ibid., p. 152.

course is not a natural birth, for only the new birth can make the man defined above.

7. The young worker should put his trust in God who can do wonders both in him as a minister and in the congregation.

8. He should be cautious in selecting helpers and fellow-workers during the early stage of his ministry. He should take the time to get acquainted and be sure to find those who possess the ability to carry out a project to completion.

9. He should commence the work by being a listener more than an explainer: it may save the young man from many pitfalls.

10. As the young man becomes noted for being an optimist, he should like and enjoy being together with people.

11. He should trust the members of the church with responsibilities. The more work the minister can delegate, the more time he has for prayer and study. Jesus spent considerable time by Himself at remote places. This became His strength in the ministry. "The more closely you connect yourself with the source of light and power, the greater light will be shed upon you, and the greater power will be yours to work for God."<sup>1</sup>

### Evaluation

The program suggested above has been presented at some minor conferences for ministers in East Norway Conference of the Seventh-day Adventist Church. It has been discussed among several intern ministers as well as among more experienced ministers.

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<sup>1</sup>E. G. White, Desire of Ages (Mountain View, CA: Pacific Press Publishing Association, 1898), p. 493.

A minister's evaluation of the two-year program was obtained by means of a simple instrument (see table 28) which attempted to gather an overall response about the program itself. All responses were made anonymously.

Responses were made to a general assessment question, How valuable do you feel this program may be for intern ministers? on a rating scale of 4 for "very good," 3 for "good," 2 for "average," and 1 for "poor."

TABLE 28  
RESPONSE OF MINISTERS TO PRESENTATION  
OF PROPOSED INTERN PROGRAM

Number of Ministers Responding	Responses			
	Very Good 4	Good 3	Average 2	Poor 1
15	10	3	2	

The findings indicate a general positive response. Expressed both in oral and written statements there is an overwhelming positive response for having a concrete program that may develop and give the intern valuable insight in ministerial work before they take up their own pastorate.

However, both in written and also oral statements a few negative comments were given. One expressed the feeling that the program tended to be too complicated and difficult for a smaller conference in Scandinavia to undertake. Another conveyed the view that it would be very difficult to find pastor-supervisors who would take the responsibility as specified in the program.

Appraisals of the program on the part of the author have raised the importance of an intern program to a higher level of consciousness. There exists a tremendous need for improving field education. A minister's position both in the church setting as in the community as a whole seems less popular and influential today than it once was.

Thus the ministerial profession has become more difficult, and more ministers are leaving the ranks. It is therefore essential that the intern's field-education becomes as thorough as possible. The strengthening of ministerial field-education may strengthen the church's mission program as a whole.

### Summary

In order to prepare a model for the internship period in Scandinavia, the writer has based his observations on the present situation in the Nordic countries, his own experience, and current literature on the subject.

European countries in general seem to be behind in considering practical field-training for ministerial workers. At the same time the writer recognizes that America which seems so far ahead in this area has a different cultural structure. Therefore the flow of suggestions in training and supervision must be taken accordingly.

In order to have a program that will succeed in the Scandinavian countries, it must be simple, well-adapted to present conditions, and feasible. At the same time it has to give emphasis to the need of the intern and of the church.



The writer has tried to pinpoint a two-year program which stresses evangelism, church-growth, pastoral ministry, training the church for outreach, and knowing the practical aspect of ordinances at their use.

The intern, with the assistance of a pastor-supervisor and the right ministry setting, should grow in this intern period.

However, the learning process must go on. The program of outreach and inreach, teaching the laity, preaching and taking part in pastoral counseling should continue in a similar cycle as the intern pastors his own church and is on his own responsibility. And there is no end to progress.

## CHAPTER VII

### CONCLUSION AND RECOMMENDATION

In this final chapter, an attempt is made to summarize vital items which this report has tried to reveal. In addition an evaluation of personal benefits which the project may have presented is given.

Realizing that any program or suggestion will be stillborn without organizational backing, some recommendations are presented as to how a training program for interns in Scandinavia best could be put into practice.

Finally, since no study embraces the last word in a project as presented above, the writer reflects on what further study needs to be done in order to continue the research and involvement within field training for ministers.

#### A Summary of the Project

The research among SDA ministers in Scandinavia revealed that even though there exists a general satisfaction with the formal academic educational program and ministerial training, there is nevertheless a dissatisfaction with regard to the practical field preparation for intern ministers. The study manifested that there has been a lack of instruction presented in practical areas such as: evangelistic outreach; guiding and teaching laypeople for

mission; conducting the ordinances; and developing skill in handling grief crises, church conflicts, church business, marriage problems, and personal problems.

The responses from the SDA ministers also indicated a need for better supervision. The intern needs to begin his ministry with an experienced minister--the best qualified minister available in the conference. Before the appointed supervisor takes up his duties, he too should receive some training for his role.

Having considered the needs stated above, the writer has tried, within feasible administrative norms, to construct a two-year program where an intern SDA minister in Scandinavia will be guaranteed exposure to those areas which are most lacking in the present program.

The program first advocates goals and objectives for the internship period. Concrete learning objectives are formulated for every specific field placement. Thereafter, the intern is introduced to the two-year program with its many phases and will be under the direction of at least two different supervisors. In an assignment-required letter, the minister-to-be is presented with major objectives of the program before entering the field. The ministry setting or context where an atmosphere for training is present has been planned ahead of time, and the intern as well as the supervisor can settle down with all the training responsibilities finally fixed.

With all these preliminaries in order, everything should be set for the internship to begin. The intern will have his role defined, contracts for learning will be signed, and under demonstration and explanation the practical development should occur.

Since the pastor-supervisor is critical to the program, it is clear that qualification for this task must be present before any supervision can take place. The general task and responsibilities of a supervisor are comprehensive; so practical training for the supervisory role is essential.

The program also lists some of the tools and teaching methods a supervisor needs; and finally it suggests certain checklists and instruments for self-diagnoses where the intern more or less takes up the role as self-evaluator and thus is able at all times to detect his strengths or weaknesses and observe development in his training endeavor. Through all these areas of instruction, there exist ways and means whereby the supervisor can control a natural process of progress.

### Concerns and Reflections

Constructing a program from an administrative point of view has its demands. It is, however, important to visualize such a program in accordance with the intern's ability to adapt. It is also hoped that in his training he is developing major concepts. These include the following:

1. The church and its ministry. As the Christian ministry belongs to the entire church or "laos," any program equipping a young man for leadership must consider the ministry of the whole church. A person's professional development is thus related to a biblical understanding of the ministry of the church.

2. "The perfecting of the saints." Only as an intern program focuses on equipping the total church for its ministry will there

exist a biblical base for the program endeavor. The key idea behind the expression "perfecting" is restoring something to its correct position.<sup>1</sup> The theological interpretation here may be manifold. However, as seen in regard to the ministerial task in Scandinavia, the overall challenge for a leadership ministry is to correct the church's ministerial participation. Then first will the SDA church in Scandinavia be able to expand its territory.

3. A concern for people and the development of the servant motif. A program may develop certain professional skills and occupational identity. Spiritual fruit, however, can only be brought forth as the intern senses the real value of man. Jesus Christ in his ministry laid down the rule of personal interest. The search for those who needed him was a direct consequence of the seeking nature of the divine love that dwelt in him. He taught the disciples the rule of being a slave: "even as the Son of man came not to be served but to serve." This concept, the real love motif, was hard for the disciples to grasp. It is hard to absorb today also. But right at this point rests the greatest challenge for both the intern himself and for the supervising agency. If the servant and love motif is excluded, no intern program will in the long run make any lasting contribution.

4. The dynamics and philosophy built into the program. The church's intended purpose with a field-training program is to integrate practical training with theoretical study. It is at this point that the intern must try to identify religious questions in his experience and evaluate them in relation to his theological

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<sup>1</sup>See chapter II, p. 12.

resources. This will constantly sharpen an intern's diagnostic and analytic capacities.

As important as this may be, at least for the intern's progress in developing skills, techniques, and instruments of his calling, the matter of assuming responsibility and a loyal attitude toward both his church and the society in which he lives must not be forfeited. Recent criticism of present-day ministerial training is that it tends to be "a thing of bits and patches," lacking the overall integrity and commitment to a dying world with people in desperate need of the gospel.

The fulfillment of the internship comes when the intern is able to carry the responsibility in response to the challenge of Christ. The intern's theological education has been concerned with undertaking the Christian experience, past and present. This is a reflective undertaking. The ministry into which the intern during his internship has been inducted, however, is action oriented. The risk of action requires responsibility and loyalty. Only as an internship program ventures into this activity has it reached some of its objectives.

5. The culture in which he will work. The internship program presented above is geared for the Scandinavian culture. We may ask: Why do Scandinavians act as they do when it comes to biblical Christendom? What is the social, religious, and educational reasons for being reluctant to new ideas?

In line with the program presented, the intern needs to discover tools for relationship. There exists tools that will permit actual association with people that must be utilized in personal

interaction. The study has given emphasis to meaningful worship, pastoral care, personal witnessing, and providing fellowship. Only if these are perceptively used is assimilation natural and smooth for both the gospel and the host society. A complete assimilation expedites effective change.

6. A changing society. Change in the Scandinavian culture is coming rapidly. Technology as well as personal values, morality, and religion are undergoing a change. The cultural gap between Christendom and the population as a whole is becoming wider, and communication across the gap grows harder and harder.

As the intern ventures into the internship program, he needs to update his thoughts regarding the dynamic of change in culture, but changes also as Seventh-day Adventism is proclaimed. Just the "dynamic of change" can become a tool to foster church growth.

7. The objectives of the church. As men are called for the gospel ministry, and the church has made provision for an internship program, the ultimate aim for the intern is to become aware and understand the spiritual need of people and present them with the good news, the gospel. God has a church with a divinely appointed ministry. The goal of the church has been defined as "the increase among men of the love of God and neighbor."<sup>1</sup> It is sharing of the "glad tidings" of salvation. History affirms that the church exists by mission as a fire exists by burning. The church's mission is evangelism. Jesus assumed this as he said, "Go into all the world and preach the gospel . . ." (Mark 16:15).

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<sup>1</sup>H. Richard Niebuhr, The Purpose of the Church and Its Ministry, p. 31.

To win people for the kingdom of God must be the first consideration of intern ministers. "With sorrow for sin and with patient love, they must work as Christ worked, putting forth determined, unceasing effort."<sup>1</sup> Only as this objective becomes a central idea will the internship period be fruitful.

#### An Evaluation as to Personal Benefits of the Study

The personal objectives of this study were: (1) To investigate the present-day attitude and practice of the internship in Scandinavia, (2) To obtain material concerning past experiences as ministers entered conference work, (3) To gain knowledge of the explosive development within present-day field training, and (4) To present a simple program workable for the SDA church in Scandinavia.

The project was conceived when working with young interns in evangelistic field schools both in Denmark and Norway. The benefit of the project has appeared in the leadership ministry of the writer as a conference president.

For several years it has been the writer's privilege to welcome intern men and one woman into pastoral and evangelistic work in the East Norway Conference. Observation has detected the insecurity and at times bewilderment when the young persons first appear in the field. Many questions have been asked: What is this all about? What is my role? How can I cope with this problem? How shall I go about this challenge?

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<sup>1</sup>White, Gospel Workers, p. 31.



Ongoing reading and occasional opportunities to gather materials have developed concepts that seemed applicable in leadership for these interns. The new concepts received were helpful in keeping a fresh view of what internship is all about and what it really takes to enter into pastoral ministry.

The study in close relation to actual experience has revealed that an internship experience can become a traumatic period in the ministry. Coming fresh from school with a minimum of public-relation experience may create some anxieties. The intern is nervous about his first sermons. He is nervous as he makes his first calls in the homes, he has a built-in resistance toward taking the lead in social activities, and he also accumulates tensions when confronting the conferences with his supervisor pastor. The study of field training has given clues and concepts as to how to make an internship more pleasant and relaxing. The implementation aspect of the above program may further reveal avenues that would speed adaptation and adjustment to the ministry assignment--and these may be worthy of further study.

#### Recommendation in Putting an Intern Program into Operation

On the basis of this project's concern, the following recommendations are submitted:

1. The three unions of the Seventh-day Adventist Church in Scandinavia should each be made a central coordinating body for the purpose of initiating a well-adapted program for internship and field training. And as such they should create a concept of responsibility within their field to get the program working.

2. The ministerial secretary in each union should be given the responsibility to make the internship training program a cooperative undertaking whereby the entire church organization including the junior college, the conference, supervisory personnel, and the local field are all involved.

3. The ministerial secretary of the unions and/or the conference president are the natural ones to be supervisor director responsible for the training program.

4. The field supervisor should be elected by the union or conference committee after recommendation from the supervisor director.

5. The supervisor director together with the appointed field supervisor should make a team and share in the supervisory process. Seminars and conferences should be called regularly and provide an opportunity for continued study and input of the training endeavor. The following important issues should always be considered:

- a. Guidelines for teaching in a field practicum
- b. Relationship and communication
- c. The reporting system and opportunity for feedback
- d. The kind of ministries to which an intern should be exposed
- e. The daily schedule for an intern
- f. Evaluation procedures on the performance of an intern.

6. Since successful field training depends on the supervisor director, the following items should be considered:

- a. That the director permits ample time for the field training program

b. That the field supervisor should be chosen after it is ascertained that he has the necessary qualification for the general task and responsibilities involved

c. That he finds the best possible context for field training and arranges for field facilities

d. That he himself takes time to visit the intern and his field supervisor and that an accurate progress record is maintained

e. That the supervisor himself takes an interest in the spiritual as well as educational development of the intern and thus promotes a godly attitude.

#### Final Reflections for Further Study

The program presented above has limited itself to an administrative model of a field-training program.

In view of the Scandinavian field, there is a need to further this study especially in the area of supervision. Items that need further study are: (1) The types and methods of supervision that would prove most successful, (2) A training program for supervisors, (3) The preparation of case descriptions concerning teaching lay people for mission, handling church conflicts, and grief crisis in one of the Scandinavian languages, and (4) The development of a program on interpersonal relationships. Problems which arise with interpersonal relations between the supervisor and the intern are quite often not conceived as problems. An example of this might be jealousy. Study in this area would be fruitful.

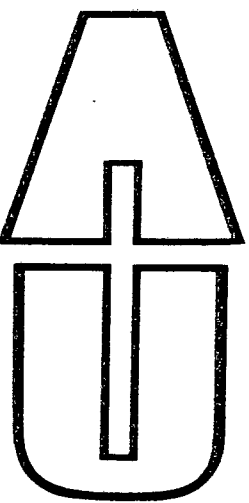
The minister in the SDA church holds a key position in the

church. Strengthening the gospel ministry strengthens the whole church. The model suggested in this study seems to provide a structure which may promote a new beginning.

## APPENDICES

## APPENDIX A

LETTER, QUESTIONNAIRES AND VOLUNTARY  
COMMENTS AND SUGGESTIONS BY RESPONDENTS  
TO THE SURVEY



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

Seventh-day Adventist  
Theological Seminary

November 16, 1976

Dear Colleague:

In my program here at Andrews University, Berrien Springs, Michigan, I am engaged in a project that is important to the future of ministerial training in Scandinavia. I would like to urge you to spend some time responding to this survey.

The purpose of this survey is to determine attitudes and opinions of administrators, pastors and interns with regard to young ministers entering the ministry in the Finnish, Swedish, and the West Nordic Unions of the Seventh-day Adventist Church. We want to hear from men who are currently administrators and pastors within these Unions, and to receive input as to what kind of extended and expanded field practicum our intern ministers need before being ordained to the ministry. The word I N T E R N is used where we in Scandinavia for years have operated with the term (in finnish) raamattu sisar or in (danish, norwegian, swedish) bibelarbeider.

Directions:

Please answer each question as frankly, and as fully as possible. You will notice that some questions have room for short comments. You need only comment if you wish to do so, but your comments will be appreciated.

Please check just one response to each question. The completed questionnaire will be used in a computer analysis only. No individual responses will be noted--except the comments.

Thank you for your kind assistance.

Sincerely your brother in the Lord,

Rolf H. Kvinge  
Garland Apts. F-16  
Berrien Springs, Mich. 49103  
USA

P.S. Please return the questionnaire to me by December 5.

QUESTIONNAIRE FOR MINISTERS AND INTERNS IN SCANDINAVIA

Conducted by Elder Rolf H. Kvinge in connection with a Doctoral project at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan, USA.

## PART I. INTRODUCTORY QUESTIONS

1. Your present position.

1\_\_pastor; 2\_\_assistant pastor; 3\_\_administrator; 4\_\_departmental  
secretary; 5\_\_other

2. How long have you been an ordained minister?

1 \_\_\_ 0-4 years                      3 \_\_\_ 10-19 years  
2 \_\_\_ 5-9 years                      4 \_\_\_ 20+ years

3. Your age

1	20-29	5	60-69
2	30-39	6	70-79
3	40-49	7	80-
4	50-59		

4. How many years have you served in the employed ministry?

1	0-9	4	30-39
2	10-19	5	40-49
3	20-29	6	50-

5. How many ministerial interns have you supervised?

1	0	3	5-9
2	1-4	4	10 or more

6. Did you attend one or more years at a Seventh-day Adventist elementary school (folkeskole)?

1 Yes                      2 No

7. Did you graduate from a SDA secondary school such as Ekebyholm, Toivonlinna, Tyrifjord, (Onsrud), or Vejlefjord høiere skole?

1    Yes                      2    No

8. If yes, indicate exam passed.

- 1 Mellemskoleeksamen, Keskikoulu
- 2 Realskole, Ungdomsskole, Grundskole, Peruskoulu
- 3 Præliminæreksamen, Folkehøgskole



- 4      Misjonsskole, Seminar, Seminari.  
 5      Studenteksamen, Ylioppilas Tutkinto  
 6      Other

9. What is your highest academic achievement? (check one)

- |                              |   |
|------------------------------|---|
| 1 <u>    </u> B.A. or B.S.   | 4 <u>    </u> Cand. Mag.                            |
| 2 <u>    </u> M.A. or M.S.   | 5 <u>    </u> Cand. Theol., Cand. Phil., Cand. Real |
| 3 <u>    </u> B.D. or M.Div. | 6 <u>    </u> Other                                 |

10. In which of the three Unions are you working?

- 1      Finnish                      2      Swedish                      3      West Nordic

11. If working in West Nordic Union, indicate the country.

- 1      Denmark                      2      Norway

How much influence did the following factors or persons have on your decision to become a minister? Use the following scale:

1=none at all, 2=very little, 3=some, 4=quite a bit, 5=very much.

	1	2	3	4	5
12. Parents	—	—	—	—	—
13. Grandparents	—	—	—	—	—
14. Close friend	—	—	—	—	—
15. Spouse	—	—	—	—	—
16. School teacher	—	—	—	—	—
17. SDA pastor	—	—	—	—	—
18. Evangelistic meetings	—	—	—	—	—
19. Fellow student	—	—	—	—	—
20. SDA laymember	—	—	—	—	—
21. SDA Bible instructor	—	—	—	—	—
22. SDA colporteur	—	—	—	—	—
23. SDA youth group	—	—	—	—	—
24. SDA literature	—	—	—	—	—
25. Other _____	—	—	—	—	—

## PART II. THE BEGINNING OF INTERNSHIP

As you reflect back to the time when you finished your formal (academic) education in your homeland, Newbold College or any other college, and were called to be an intern pastor or evangelist, how would you evaluate your preparation in terms of your school and your own professional skills. For questions 26-49, use the following scale:

- 1 = Totally unprepared  
 2 = Inadequately prepared  
 3 = Satisfactorily prepared  
 4 = Quite well prepared  
 5 = Excellently prepared

Circle the number of the answer which best expresses your evaluation.

SAMPLE: Secondary education (Misjonsskolen)  
prepared me for the ministry.

1 2 3 ④ 5

Note: This response would indicate  
that you were "Quite well prepared."

26. Secondary education (Misjonsskolen) prepared me for the ministry. 1 2 3 4 5
27. The college curriculum prepared me for pastoral work. 1 2 3 4 5
28. Seminary training in Washington D.C. or Berrien Springs, MI. added strength to my preparation for ministry. 1 2 3 4 5

Personal skill obtained:

29. To present the gospel in relevant language. 1 2 3 4 5
30. To inspire and nurture the church members. 1 2 3 4 5
31. To teach laypeople to do missionary work. 1 2 3 4 5
32. To organize and lead out in evangelism. 1 2 3 4 5
33. To organize and use my time. 1 2 3 4 5
34. To help a person make a decision for Christ. 1 2 3 4 5
35. To prepare a convert for baptism. 1 2 3 4 5
36. To conduct communion, baptism, wedding and funeral services. 1 2 3 4 5
37. To collaborate with both conference and local church officers. 1 2 3 4 5
38. To delegate work and responsibilities to church members. 1 2 3 4 5
39. To teach healthful living as part of the Three Angel's messages. 1 2 3 4 5
40. To make effective pastoral visits. 1 2 3 4 5
41. To guide people through a grief crisis. 1 2 3 4 5
42. To face conflict in a church. 1 2 3 4 5
43. To set aside time for family activities. 1 2 3 4 5
44. To manage personal finances. 1 2 3 4 5
45. To advertise and "sell" the gospel. 1 2 3 4 5
46. To be aware of own personal weaknesses and know how to correct them. 1 2 3 4 5

47. To use analytical and exegetical tools for sermon preparation. 1 2 3 4 5
48. To realize the significance of worship and personal devotion. 1 2 3 4 5
49. To be sensitive to others' needs. 1 2 3 4 5

50. How long a period of academic training do you think a prospective minister needs after the matriculation exam (Studenteksamen, ylioppilas)?

1 \_\_\_ three years (BA)

3 \_\_\_ five years (BD-MDiv)

2 \_\_\_ four years (MA)

51. Considering the Scandinavian versus the Anglo-Saxon environment, with their cultural differences, which would you prefer (check one)?

1 \_\_\_ One or even two years of ministerial training in your own cultural environment.

2 \_\_\_ All the ministerial training in your own culture.

### PART III. INTERNSHIP (First Year in Ministry)

During your first year in the ministry, how frequently did you participate in the following activities? Use the following scale:

1=Never; 2=Seldom; 3=Now and then; 4=Regularly

Please check one blank for each question.

	1	2	3	4
52. Preach	___	___	___	___
53. Study	___	___	___	___
54. Attend board meetings	___	___	___	___
55. Work with youth	___	___	___	___
56. Conduct prayer meetings	___	___	___	___
57. Teach adult Sabbath School	___	___	___	___
58. Pastoral counseling	___	___	___	___
59. Give Bible study for non-Adventist.	___	___	___	___
60. Conduct study groups in the church.	___	___	___	___
61. Assist with evangelistic meetings.	___	___	___	___
62. Conduct evangelistic meetings.	___	___	___	___
63. Other _____	___	___	___	___

64. When you began your ministerial work, how long did you work with an experienced minister (supervisor)?

1 \_\_\_ Half a year

4 \_\_\_ More than 2 years

2 \_\_\_ One year

5 \_\_\_ Not at all

3 \_\_\_ Two years

If answer to question 64 was "not at all" go directly to question 86.

During your first year of working with an experienced minister, how would you evaluate the relationship and the input he offered? Use the following scale:

1=not at all; 2=very little; 3=some; 4=quite a bit; 5=very much

Please answer all questions.

	1	2	3	4	5
65. Did you enjoy your relationship with your pastor-supervisor?	___	___	___	___	___
66. Did you and your supervisor discuss church problems, programs and evangelistic outreach?	___	___	___	___	___
67. Did you and your supervisor meet regularly for planning and prayer?	___	___	___	___	___
68. Did you and your supervisor discuss theological issues?	___	___	___	___	___
69. Did you feel that you were only permitted to engage in certain types of activities such as: distributing literature or leading song services?	___	___	___	___	___
70. Did your supervisor ever take you along in visitation or Bible studies?	___	___	___	___	___
71. Did you and your supervisor together experience leading someone to a decision for Christ?	___	___	___	___	___

During that first year, did your pastor-supervisor teach or advise you in regard to:

72. Family relationships?	1 ___ Yes	2 ___ No
73. Marriage problems?	1 ___ Yes	2 ___ No
74. Erring members?	1 ___ Yes	2 ___ No
75. Church board problems?	1 ___ Yes	2 ___ No
76. Your own preaching?	1 ___ Yes	2 ___ No

77. Your style of visitation? 1\_\_Yes 2\_\_No
78. Personal problems? 1\_\_Yes 2\_\_No
79. Conducting baptism, communion, wedding and funeral services? 1\_\_Yes 2\_\_No
80. Church worship procedures? 1\_\_Yes 2\_\_No
81. Conducting board and business meetings? 1\_\_Yes 2\_\_No
82. Working policies or rules of conference? 1\_\_Yes 2\_\_No
83. Keeping yourself in physical shape? 1\_\_Yes 2\_\_No
84. Your functional relationship to the lay people? 1\_\_Yes 2\_\_No
85. Study and devotional habits? 1\_\_Yes 2\_\_No
86. If you never worked with a pastor-supervisor in your internship, do you consider this a loss in your training experience? 1\_\_Yes 2\_\_No 3\_\_Not applicable
87. How would you compare your field training for the ministry with the non-Adventist ministers whom you are acquainted with?

1\_\_Better; 2\_\_About the same; 3\_\_Not as good as; 4\_\_Don't know.

What do you consider the most rewarding experience that you had in your internship?

\_\_\_\_\_

\_\_\_\_\_

What was the most frustrating experience in your internship?

\_\_\_\_\_

\_\_\_\_\_

#### PART IV. THEOLOGICAL AND PRACTICAL SUGGESTIONS FOR FUTURE FIELD TRAINING OF INTERN MINISTERS IN SCANDINAVIA

88. When a young man starts his preparation for the ministry, what period of academic development would you recommend as the best time for field training? (Check only one.)
- 1\_\_Between matriculation exam in homeland and college.
- 2\_\_During college period. (Concurrent with college training.)
- 3\_\_Between next to last and the last year of required ministerial curriculum.
- 4\_\_After completion of academic requirements.
- 5\_\_Other. Please specify. \_\_\_\_\_

89. What would you consider the ideal relationship between theological training and the intern's field experience? (Check one.)

1\_\_\_ Theological knowledge obtained at college or the seminary is applied to the field work.

2\_\_\_ Internship is an extension of or supplement to academic training.

3\_\_\_ Room is given in intern period for theory and experience to be in constant dialogue.

4\_\_\_ Other\_\_\_\_\_

Considering future field training for intern ministers, in questions 90-99 circle the number which shows your degree of agreement with the statement.

1=Strongly disagree; 2=Disagree; 3=Not sure; 4=Agree; 5=Strongly agree.

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 90. An intern should always begin his work with an experienced minister.  | 1 | 2 | 3 | 4 | 5 |
| 91. He should be placed with the best qualified minister available in the conference.   | 1 | 2 | 3 | 4 | 5 |
| 92. The pastor-supervisor should receive some training for his role before getting an intern assigned to his church.  | 1 | 2 | 3 | 4 | 5 |
| 93. An intern should experience at least one evangelistic field school.   | 1 | 2 | 3 | 4 | 5 |
| 94. An intern should be granted the opportunity of assisting in an evangelistic campaign.   | 1 | 2 | 3 | 4 | 5 |
| 95. Home visitation and guiding people to a decision, should be given highest priority in a period of internship.   | 1 | 2 | 3 | 4 | 5 |
| 96. An intern should have opportunity to participate in workshops where the field of ministry is further explored.  | 1 | 2 | 3 | 4 | 5 |
| 97. An intern should be exposed to all aspects of church life as opposed to only youth ministry.  | 1 | 2 | 3 | 4 | 5 |
| 98. An intern should be placed in a district where, under an experienced minister's guidance, he may carry major responsibilities in a small church or group.   | 1 | 2 | 3 | 4 | 5 |
| 99. A progress report should be given to the intern at least once every second month by the pastor-supervisor, and once a year by the conference president, so the intern can review his performance. | 1 | 2 | 3 | 4 | 5 |



VOLUNTARY COMMENTS AND SUGGESTIONS BY  
RESPONDENTS TO THE SURVEY

I would say that our young interns perhaps would need some well-directed training by men who are properly educated and who have practical experience in pastoral psychology.

Then perhaps a year in an outside institution might do a world of good to some of us, because we have been so isolated all the way from the cradle to the time we plan to enter the ministry from those whom we aim to save. We find it hard to communicate otherwise.

\*

So far as my experience is concerned I regard it as very important that a young intern or minister is involved in practical ministry as much as possible. This means:

1. He should engage in soulwinning more than in keeping the church machinery going.
2. His work should include more "going out" than "coming in" activities in church-programs.
3. He should be guided to reliance of the Holy Spirit's power rather than to imitation of some older minister's methods, etc.

If he is not properly established in the ministry, his whole future career will be in danger and a failure--he never gets the RIGHT VISION.

\*

In my internship I soon discovered that people with whom I got in contact were not interested in what "theologians" had to say.

I should therefore wish that the subjects at our colleges would be more Bible oriented, because that is what we, after all, have to teach people.

\*

1. The education you receive at college does not prepare you for your internship. Too much time is spent in learning fine arts, history, science, etc., subjects which already have been studied in the "gymnas," and very little time is spent in practical ministerial preparation. More than half the course is spent on non-theological or non-ministerial subjects, and only 1 credit hour out of 120 is meant to be used for actual practical experience of ministry. So--a change in college curriculum towards more practical subjects is a must.
2. Unfortunately, the ministers/ administrators seem to regard the intern fresh out from college as a more or less full-fledged minister. This has two results:



- a. He is allowed to try a bit of everything--which is very good.
- b. He is not given any help or instruction in how to improve his ministry--which is extremely bad.

Therefore--the pastors and administrators must realize the weaknesses of the present ministerial program and adapt the intern program accordingly.

3. The intern should not be regarded as a general errand boy who can tick the stamps for the envelopes, do the church printing, etc., just so that the pastor gets more time free for his work.
4. The fact that the intern is young does not mean that he is a fully trained youth worker.

\*

We still need guidelines for the internship, for both intern and supervisor. An intern should not primarily be handed over to a pastor who needs an errand-boy but to those who are willing to follow the guidelines and who are willing to discuss with the intern the reasons and aims of the work program.

\*

We need:

1. More education in pastoral care--in cases of practical problems, such as youth problems, how to run a church with all the problems, both personal and administrative.
2. More education in subjects such as Biblical Archaeology, Evolution and Creation.
3. More spiritfilled Biblical Theology--preparing God's people for the final crisis. Our education is too weak in many of our fundamental doctrines and principles, too liberal in relation to God's word as a genuine and absolute guide in Creationism, prophecies, etc.
4. More "know how" to reach the vast population of our western materialized, secularized world.

I firmly believe that we ought to have at least two years in our home country, after "artium," to be spent in study of our own nordic church history and religious culture, the development of Europe's church history, reformation history viewed in the European setting, the latest church development, and the religious current in our own countries in the North and in Europe. This study ought to be done at home, so that when returning from the States after having completed an education, one is not foreign to the home country.

Something that ought to be compulsory is practical music training, either piano or organ. One should be able to handle these instruments,

or at least one of them. There is more value in music, and it is of more importance for the religious atmosphere than long theological addresses, at least that is true for the Joneses.

And something that I have felt in need of:

1. The necessity of a more profound surrender and a higher spiritual standard in the Christian life (including respect for matrimony, the values of home), Christian growth, and preparation for Christ's return.
2. My responsibility for the world around me, the next door neighbor, as well as for God's work in all the world. This would include first and foremost the progress of God's work through personal efforts, and also through forsaking the blessings of life for the benefit of all the needs of God's work, both at home and abroad.
3. The meaning of the fellowship among the saints, cultivating such a warm climate in the church that instinctively draws and holds people, so that no one leaves because of coldness in the church.

\*

Conference leadership must be trained to train, and be better organized generally.

\*

My own problem has been that of being thrown into a position as an intern without any goals or plans being indicated, or any time for training being given. Hopefully you may become qualified through osmosis--which is an inefficient, and to the intern, discouraging method.

\*

The internship year must not be so stiffly programmed that there is not room for being humans. To take time and spend Sabbath afternoon and other times talking or sitting together and sharing and discussing the nature of soulwinning and what the Christian SDA ministry is all about--ups and downs, success and seeming defeat, joy and sorrow--is vital.

\*

I do not think that my experience can be of value since I had a very unusual and not very common experience in the question of education--ministry and education is different today. I do think that a Danish minister needs education at Newbold or in USA since we are in a desperate need of a Missionsskole in Denmark.

\*

My internship year was together with a busy Conference president

\*

I feel strongly that an intern should be advised by his supervisor to study the Bible and writings of E. G. White. I am also sure that if we in our education system had more time for the study of the many advices in the E. G. White books, we would have a much more spiritual and qualified ministry and not so many mental, spiritual, and physical problems within our ranks. Would we not be better off, if we had a more special Adventist education, based much more upon the study of the Bible itself (Hebrew and Greek) and the many writings of E. G. White and left out many of the present studies and worldly degrees?

\*

When a minister starts his internship, the local conference office should automatically inform the intern about all existing policies. In my conference this has not been done, and many rights I had I didn't know about until years later. The intern shouldn't have to ask for everything--and in such cases he may not know what to ask for and what right he has to ask. Perhaps a general policybook could be prepared by the Union with the possibility for the conference to add items of local importance.

\*

I see formal education as of little value and would prefer to see young people training for the ministry get themselves a practical education by which they could support themselves if necessary. This would also give young men a more independent and responsible attitude to the work--careerseeking and fear of "not making" it would lessen. Candidates for the ministry should be chosen from "all walks of life"--people that are already doing well in some business. Their training for the ministry should be done through short seminars, workshops, and in the field. Long, formal education in theology should be rare exceptions and only offered to handpicked men for special evangelistic efforts among other (non-SDA theologians). The educational "mill" as we have it today only tends to monotony and impractical bigheadedness. "Ordained laypreachers" would be the answer to our needs. A formal education so much bound to credits and grades within a given curriculum is too much of a Jesuit setup to be practical and in harmony with what has ever been advocated by the Spirit of Prophecy.

\*

The conferences need a strong internship program in which all prospective ministers be required to spend a minimum of one year with a trained and experienced minister. The minister must be informed of what is expected of him as a supervisory minister, and, if necessary, trained for the task. He should be held accountable to the conference for the performance of his work and his relationship with the intern through evaluations by the intern, himself, and the conference appointed ministerial secretary or supervisor of a group of interns, the union ministerial secretary, or appointed supervisor (union).

Upon completion of the first year of internship, a committee consisting of qualified union and conference persons should study evaluations of the intern as well as recommendations from the supervisory pastor. If recommended, he should either proceed with further training or obtain a church of his own under supervision of an experienced district pastor, or participate in specialized internship, for example, evangelism, or repeat the internship year with the same pastor, or repeat the internship year with another pastor.

In rare cases it might be necessary to ask a trained intern to take a third internship year. If the supervisory pastor and the committee are unwilling to grant such an intern tenure, he should be encouraged to seek other forms of denominational employment or re-training in some other area.

Both the supervising minister(s) as well as the intern should be held accountable for progress or development of ministerial worker.

Interns should be assigned to well-trained, experienced ministers who themselves are productive and who can be expected to provide suitable environment and development of interns. Interns should preferably be assigned to larger, progressive churches with pastors who are willing to take the time to develop and train their young workers.

A large center like Skodsborg Sanatorium should be utilized as an internship training for all Scandinavian conferences, and plans should be made ahead of time for assignment of internship in rotating basis. Interns should there be exposed to and participate in all forms for pastoral work, management of church, pastoral nurture, visitation, instruction, evangelism, etc. Upon completion such an intern should be qualified to lead in all facets of the work in an SDA church or become assistant chaplain or assistant Bible teacher or Bible instructor.

It would not be possible for all interns to assist at Skodsborg, but each conference should attempt to send one person every third year, considering this a learning experience--the sponsoring conference and union and East Danish conference should share the expenses for the stay of the intern on equal or agreed upon basis.

Similar programs need to be suggested for female Bible instructors or female ministerial workers.

\*

I would have liked, for myself, to have had two years of internship instead of one.

\*

I didn't have more than a half a year under the leadership of an experienced pastor. Then I was a church school teacher for eleven years, while at the same time serving as a deacon and also as a part-time preacher in those churches where I was a teacher.

\*

When returning from Newbold I think it would be of great help if there were a special course here in Scandinavia, taking up the religious circumstances as they stand in our working area. There is also a need for more help when it comes to keep the church books. The various laws of the country that inflicts our work need to be focused on. The intern would be better off after an examination of filling in papers such as birth and death certificates. The funeral ceremony varies from country to country. One should also go over the policies. I know full well that the supervisor ought to teach a-l this to the intern, I am just afraid that it is often bypassed.

\*

One problem is the great disbelief leading brethren have in education as a whole. Even the good above-mentioned suggestions will suffer under such conditions. What we need is to re-establish or just establish trust in the leading brethren concerning advanced pastoral education. I have for myself constantly experienced "filibuster-tendenser" when it comes to previously made promises for further educational work.

\*

Considering the time, my own education was quite good. Today higher education is required, which for some of us older ones seems a bit much. Is it possible to do something about that? Experience educates in many aspects.

\*

These questions ought to be discussed at a workers meeting, much ought to be done to put right all the things that for so long has been neglected.

\*

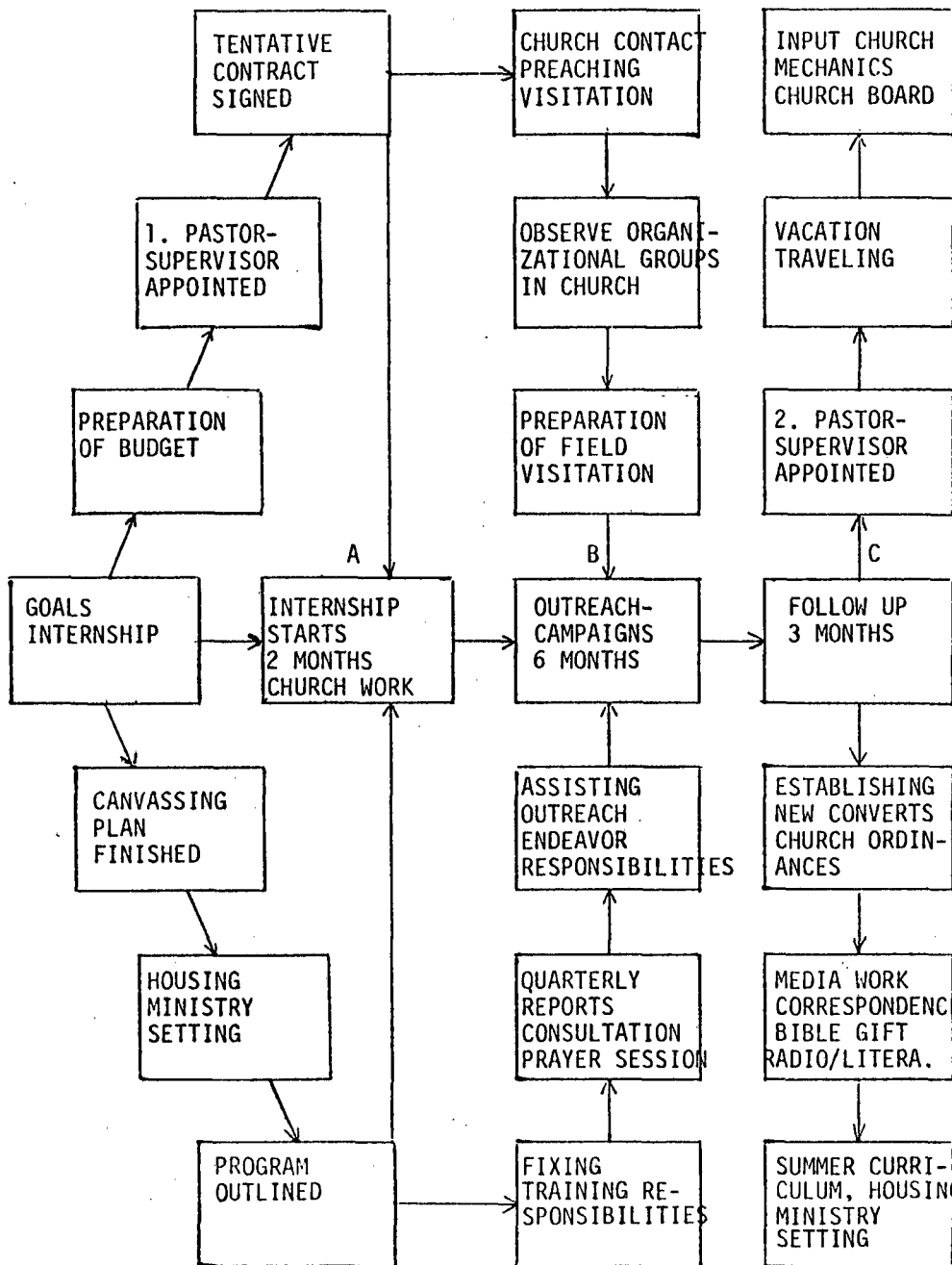
Personally, my only comment will be that a keener observance of E. G. White's advice when it comes to education will do a lot of good for those weak points that exist; especially concerning problems about theological knowledge and humanistic academic values.

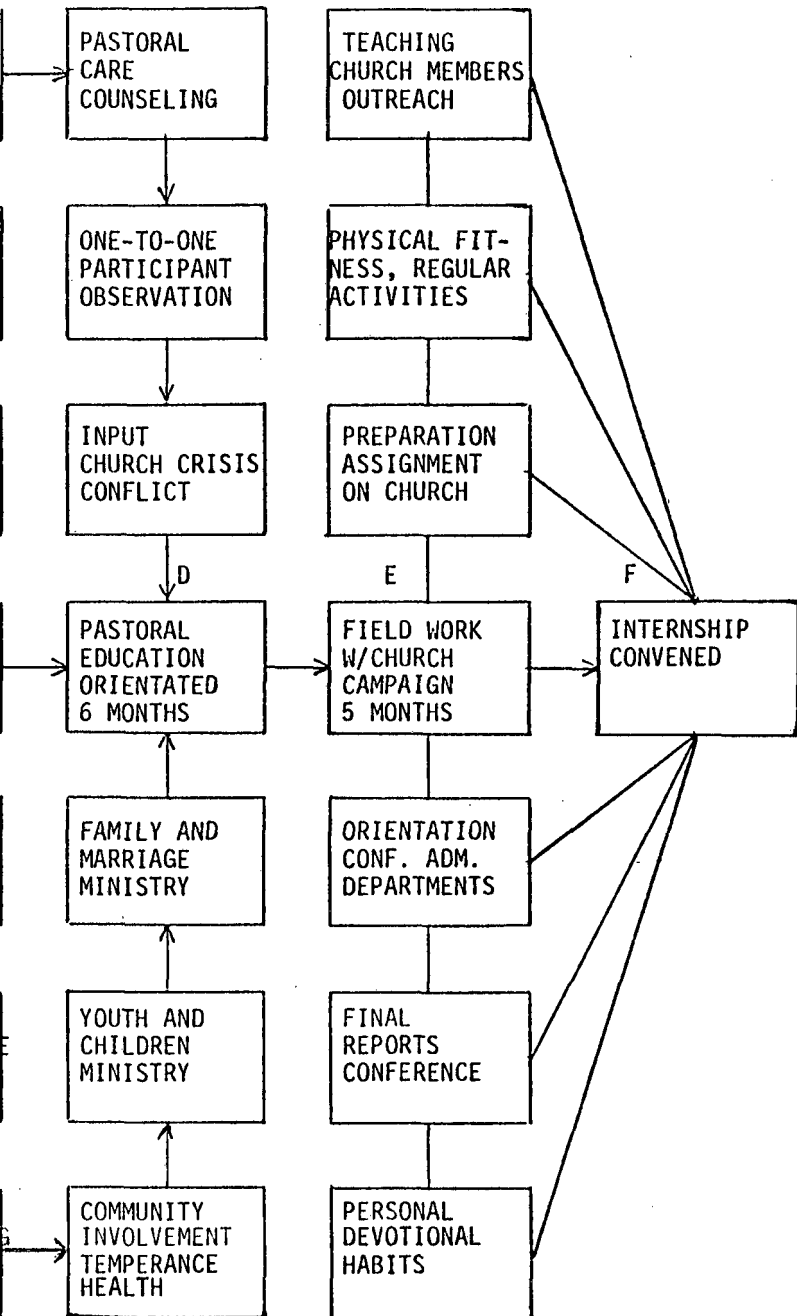
\*

I had a first year in the field where I participated in almost every part in a pastor's work. I obtained some good advice from my older supervisor. In my very special situation, one could not but feel the necessity for education. Things that specially ought to be developed in this first period are: well-planned work and concentration on the work, learning to evaluate souls. There should be a daily work plan as well as long-time planning, yearly preaching schedules, personal health program--and keeping all this under control. I wonder if we do not run to too many sources. Concentration on the Bible and the Spirit of Prophecy's books should be most important. Encouragement and counseling for the new workers are important.

APPENDIX B

A RECOMMENDED TIME-FRAME  
ASSIGNMENT REQUIREMENT LETTER  
TRAINING RESPONSIBILITY







## ASSIGNMENT REQUIREMENT LETTER

To be used in the Northern European Division for ministers-to-be.

Union: West Nordic Union

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Objectives and assignments during internship period	Information requirement. What the intern must learn to know.
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Evangelistic outreach	Learn how to conduct preaching campaigns. Know the secret of conducting Bible-studies, leading people to Christ, being sensitive to people's needs.
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Pastoral ministry	Lead out in preaching, worship, pastoral counseling and care. Be aware of a ministry for the families, the single, children, and youth.
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A dispersion of tutoring input	Work with at least two experienced pastors and/or evangelists in the internship period.
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Conference consultation	Spend days in Conference office. Take part in workshops, workers meetings, seminars offered by conference officers.
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Quarterly assessment plan by supervisor	Input and feedback on self. Not a censure period, time for counseling and frequent prayers.
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Physical fitness requirement	Know how to keep in physical shape. Practice a daily physical program.
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Media - outreach	Learn to know the different media-facilities and their dynamic: Literature--its supplementary value in preaching; Correspondence school--Bible gift plan. Radio-potential in present-day Scandinavian countries. Films, cassettes and video-outreach
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A well-grounded  
family life

Be aware of family needs. Know how to  
use and set aside leisure time for wife  
and children.

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TRAINING RESPONSIBILITIES	Union Committee - President	Conference Committee	President - Supervisor Director	Pastor-Supervisor	Evangelist-Supervisor
WEST NORDIC UNION					
SUPERVISOR					
RESPONSIBILITIES					
ADMINISTRATIVE					
Determined Trainee Needs	X	X	X	X	X
In Charge of Trainee Program			X		
Establish Training Schedules			X	X	
Arrange for Field Facilities			X	X	X
Arrange for Classroom Facilities				X	X
Select Supervisor		X			
Select and Train Instructors			X	X	X
Provide Instruction Materials			X	X	X
Select and Enroll Employees in Training		X	X		
Maintain Record			X	X	X
Evaluate Result of Training		X	X	X	X
INSTRUCTIONAL					
Make Plan for Teaching Trainees		X	X	X	X
Make Lessons and Assignments			X	X	X
Provide Visual Aids (Charts, Models)				X	X
Prepare Demonstrations				X	X
Prepare on the Job Assignments				X	X
Supervise Trainees' Performance				X	X
Evaluate Trainees' Accomplishments				X	X
Maintain Records			X	X	X
Follow-up Instructions				X	X
Handle Disciplinary Problems		X	X	X	X

APPENDIX C

INSTRUMENT FOR SELF-DIAGNOSIS  
HALF YEAR REPORT OF MINISTERIAL INTERN  
TRAINING PROGRESS RECORD

# INSTRUMENT FOR SELF-DIAGNOSIS

A. Personal attitude towards the Ministry.	<u>Strong</u>	<u>Fair</u>	<u>Weak</u>	<u>Don't Know</u>
1) Faithfulness and commitment to the service of Jesus Christ	_____	_____	_____	_____
2) Trust in the Word of God and willingness to preach, educate and convince fellowmen in all truth	_____	_____	_____	_____
3) Ability to articulate one's beliefs and commitments	_____	_____	_____	_____
4) Willingness to get involved with church members and arouse their interests for mission	_____	_____	_____	_____
5) Development of a pattern of personal study and devotion	_____	_____	_____	_____
6) Awareness of own shortcomings and willing to seek help when needed	_____	_____	_____	_____
7) Ability to deal with the ministerial image as it pertains to oneself and to one's colleagues	_____	_____	_____	_____
B. Relationship to worship and church leadership.				
1) Understanding of the theological meaning of worship	_____	_____	_____	_____
2) Skill in preaching	_____	_____	_____	_____
3) Ability to lead out in the church's special services	_____	_____	_____	_____
4) Understanding the church's theological viewpoints	_____	_____	_____	_____
5) Understand the historical development of the church	_____	_____	_____	_____
6) Skill in bringing biblical truth into dialogue with modern men and women	_____	_____	_____	_____

	<u>Strong</u>	<u>Fair</u>	<u>Weak</u>	<u>Don't Know</u>
7) Skill in planning and implementing strategies of involving the church in mission endeavor	_____	_____	_____	_____
8) Ability to involve church members in: goal setting decision making implementing plans evaluation of action	_____	_____	_____	_____
9) Ability to deal constructively with internal church- and family-conflict	_____	_____	_____	_____
10) Ability to work with youth and child learning processes at various stages	_____	_____	_____	_____
11) Understanding a pastor's role as a counselor	_____	_____	_____	_____
C. Personal work habits.				
1) Preparation for assignments	_____	_____	_____	_____
2) Punctuality	_____	_____	_____	_____
3) Keeping all appointments	_____	_____	_____	_____
4) Dress and personal appearance	_____	_____	_____	_____
5) Willing to go beyond minimal requirement	_____	_____	_____	_____
D. Relationship with people.				
1) Have a burden for fellowman	_____	_____	_____	_____
2) Able to relate with warmth and interest	_____	_____	_____	_____
3) Relationship on a one-to-one basis	_____	_____	_____	_____
4) Work association with staff and colleague	_____	_____	_____	_____
5) Relationship to groups as a whole	_____	_____	_____	_____
6) Honesty in feelings towards others	_____	_____	_____	_____
7) Good relationship with community people	_____	_____	_____	_____

## HALF YEAR REPORT OF MINISTERIAL INTERN

Intern's name \_\_\_\_\_ Date \_\_\_\_\_

1. List responsibilities carried by the intern the last half year:

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2. What do you feel are his strong points?

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3. What do you feel are his weak points?

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4. Do you observe any development since previous report?

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5. Please check the column that best describes the intern in various areas:

	Excellent	Very Good	Good	Fair	Poor
a. Preaching	_____	_____	_____	_____	_____
b. Visitation	_____	_____	_____	_____	_____
c. Leadership ability	_____	_____	_____	_____	_____
d. Dependability	_____	_____	_____	_____	_____
e. Getting along with people	_____	_____	_____	_____	_____
f. Cooperation	_____	_____	_____	_____	_____
g. His ability to promote	_____	_____	_____	_____	_____
h. Personal finances	_____	_____	_____	_____	_____

6. How do you rate the intern's wife as a helpmate to her husband's profession?

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7. Other remarks:

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Signed by \_\_\_\_\_  
Pastor Supervisor



# TRAINING PROGRESS RECORD

Intern (Name) \_\_\_\_\_  
 Outreach-evangelism  
 Department \_\_\_\_\_

Assignment	Weekly	Dates of Training												Total
		4	4	4	4	4	4	4	4	4	4	4	4	
Public campaign	20	x	x	x	x	x								20
Visitation	5	x	x											5
Community outreach	4	x												4
Conducting seminar	4	x												4
Giving series-study	10	x	x	x										10

1. Did the activities contribute to the realization of his learning goals?

\_\_\_\_\_

2. How often did you work together demonstrating and observing his ministerial skills?

\_\_\_\_\_

\_\_\_\_\_

3. How was he accepted by the people for whom he worked?

\_\_\_\_\_

\_\_\_\_\_

4. What has been his learning attitude?

\_\_\_\_\_

\_\_\_\_\_

Signed by \_\_\_\_\_  
 Pastor supervisor

APPENDIX D

SUGGESTIVE DAILY PROGRAM

## SUGGESTIVE DAILY PROGRAM

6:00-6:30 Rising Time

6:30 Private Devotions

"Ministers who would labor effectively for the salvation of souls must be both Bible students and men of prayer" (G.W., p. 249). "Family prayer and public prayer have their place; but it is secret communion with God that sustains the soul life. . . . Christ's ministers must watch unto prayer. Prayer is the breath of the soul. It is the secret of spiritual power" (G.W., p. 254).

7:00 A Brisk Walk

"Develop the habit of some vigorous exercise daily. Walking or hiking is one of the best exercises and probably the most available" (Ministry Magazine, November 1956, p. 36, article by T. R. Flaiz, M.D.).

7:30 Family Worship - Breakfast

"Nothing can excuse the minister for neglecting the inner circle for the larger circle outside. The spiritual welfare of his family comes first. In the day of final reckoning, God will inquire what he did to win to Christ those whom he took the responsibility of bringing into the world. Great good done for others cannot cancel the debt that he owes to God to care for His own children" (G.W., p. 204).

8:30 Study (Sermon preparation, Planning, Correspondence)

"It is a sin for those who attempt to teach the Word to others to be themselves neglectful of its study. . . . Of all men upon the face of the earth, those who are proclaiming the message for this time should understand their Bible, and be thoroughly acquainted with the evidences of their faith. One who does not possess a knowledge of the Word of life, has no right to try to instruct others in the way to heaven" (G.W., p. 249).

12:00 Visiting or business, taking care of

"When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility" (G.W., p. 187).

3:00 Dinner--second meal (children home from school)

"Christ's words of compassion are spoken to His workers to-day just as surely as to His disciples. 'Come ye yourselves apart, . . . and rest awhile'" (G.W., p. 243).  
 "You should labor with care, and observe periods of rest. By so doing you will retain your physical and mental vigor, and render your labor much more efficient" (Vol. 1, p. 622).

5:00 Family worship

5:30 Visiting--Bible study--Counseling

"My ministering brethren, do not think that the only work you can do, the only way you can labor for souls, is to give discourses. Preach less, and educate more, by holding Bible-readings, and by praying with families and little companies" (G.W., p. 193).

#### Counseling

If your church is large enough to require it, set aside at least one afternoon a week for those seeking counsel to come to you.

7:00 Preparation for evening activities

7:30 Evening appointment

Prayer meetings  
 Counseling  
 Board meeting  
 Evangelistic meeting  
 Visiting, etc.

10:00-10:30 Retire

Announce your program and solicit the cooperation of your congregation.

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## VITA

### Rolf H. Kvinge

Born on October 3, 1932 in Bergen, Norway, Rolf Kvinge started his education in 1939. He received only three to four years of the seven years of grade school because of war and schooling problems during World War II. After attending "Bergen Katedralskole" and finishing the "Syvendedags Adventistenes Misjonsskole" in 1952 at Onsrud, he continued his studies in the United States. He graduated from Emmanuel Missionary College (now Andrews University) with a B.A. degree in theology in 1961, an M.A. in religion in 1963, and the M.Div. in May of 1965. He married Aslaug Furulund in July 1957 and has four children.

He served as a youth pastor from 1953 to 1958 in Mandal and Oslo. He became responsible for the pastoral district of Stavanger, Norway, in 1965. In 1969 he became a conference evangelist and had larger crusades in Kristiansand, Alesund, Voss, and Oslo. In 1971 he was appointed Union evangelist and later ministerial secretary in the Vestnordic Union. His campaigns brought him to Denmark where he worked in Esbjerg, Bornholm, and the Faroe Islands. He continued at Tromsø, one of the most northern towns in the world, and in 1975 he returned to Andrews University as a doctoral student.

In 1977 Kvinge was appointed president of the East-Norway Conference, a position he still holds.